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ANNUAL REPORT

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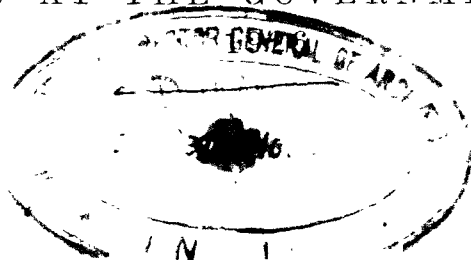
MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1925

WITH THE GOVERNMENT REVIEW THEREON



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Government of his highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. E. 2747-57—Edn. 31-25-17, dated 25th November 1925

Report on the working of the Archæological Department during the year 1924-25.

Reviews the — —.

READ—

Letter No. 5399, dated 5th October 1925, from the Registrar, Mysore University, forwarding a report on the working of the Archæological Department during the year 1924-25.

ORDER NO. E. 2747-57—EDN. 31-25-17, DATED 25TH NOVEMBER 1925.

Recorded.

2. The Director, his Assistants and the staff made tours in parts of the Mysore, Hassan, Bangalore, Kolar and Chitaldrug Districts and discovered 20 copper-plate grants, 100 stone inscriptions and 500 manuscripts. A detailed survey was made of the Harihareswara temple at Hariharpur and of the Jain Basti at Markuli in the Hassan Taluk and of the Saumyakesava temple at Nagamangala in the Mysore District.

The inspection reports of the Revenue Sub-Division Officers are stated to have been received only in respect of 11 institutions and in paragraph 41 of the report it is brought to notice that local officers are not vigilant enough to prevent damages to ancient monuments. The attention of the Deputy Commissioners of Districts is invited to Government Order No. E. 3830-9—Edn. 115-24-2, dated 8th January 1925, reviewing the last year's report of the Archæological Department and they are requested to direct the Sub-Division Officers to visit every important monument within the Sub-Division and furnish Inspection Reports to the Director of Archæological Researches and also impress upon all Revenue Officers that it is one of their important duties to see that monuments within their jurisdiction are properly looked after. Among the monuments which were ordered during the year under review to be included in the list of ancient monuments are the Savandurga Hill and the Panchalinga temple at Somanathpur. Orders were passed by Government during the year in regard to the measures to be taken for the preservation of the famous temple at Belur and the Hoysaleswara temple at Halebid. As a result of the monumental survey carried out during the previous year, an estimate amounting to Rs. 1,127 was prepared by the Public Works Department for the repair of the Veera Narayana Temple at Belvadi and the same is reported to have been countersigned and returned to the Public Works Department.

Sixty-three manuscripts relating to Saiva saints of the South who have been honoured for their meritorious religious deeds were studied during the year and it is reported that the study of these manuscripts throws a flood of light on the social, moral, religious and political views of the times and enables the reader to determine the chronology of the period in the History of Southern India.

No. E. 2747-57—EDN. 31-25-17, DATED 25TH NOVEMBER 1925.

Among the epigraphical records discovered during the year, the most important are (1) Hebbata grant of the Kadamba King Vishnuvarma and (2) the Bedirur grant of the Ganga King Bhuvikrama.

Five hundred and fifty old copper coins, 15 silver coins and 6 gold coins and a copper-plate grant of the Ganga dynasty were purchased and added to the Museum. An Archæological Map of Mysore showing places of antiquarian or historical importance is stated to be under preparation.

Government note with satisfaction that the department continued to do good work during the year.

P. G. D'SOUZA,
Chief Secretary to Government.

To—The Registrar, Mysore University.
The Deputy Commissioners of Districts.
The Revenue Commissioner in Mysore.
The Chief Engineer in Mysore.

PRESS TABLE.

Exd.—P. S. R. N.

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SANAPURGA HILL: MAGADI TALKER.
GENERAL VIEW.

ARCHAEOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1925.

TOURS, EXPLORATION AND EXCAVATION.

Tours made by the Director, his Assistants and Staff in parts of the Mysore, Hassan, Bangalore, Kolar and Chitaldrug Districts resulted in the discovery of 20 copper plate grants and 100 stone inscriptions besides 500 manuscripts for examination.

2. Detailed monumental survey was made of the Hariharêśvara temple at Hariharapur and of the Jain Basti at Markuli in the taluk of Hassan, and of the Saumya-kêśava temple at Nâgamangala in the Mysore District.

3. So far back as October 1908 a few trenches were dug out in what is known as the Chandravaḷi site close to the town of Chitaldrug in Chitaldrug District and a few bricks and pots were unearthed together with a few pieces of lead coins bearing the names Chutukaḍānanda and Muḍānanda, Kings of the Āndhrabhṛitya dynasty. These coins are assigned on historical grounds to the 2nd century A. D. The site measuring about 24 acres has since been acquired at a cost of Rs. 941 for excavation by the Department and it is proposed to begin the work of excavation early during the next official year, provided funds enough to carry on the work on a large scale are made available.

PART I.—ARCHÆOLOGY.

(i) MONUMENTAL SURVEY.

4. No detailed survey was ever made of the two monuments :—(I) The Jain Basti at Markuli, (II) The Hariharêśvara temple at Hariharapura. The same have been examined during the year.

5. Markuli is a small village, about 3 miles to the east of Ambuga, a Railway Station on the Mysore Arsikere line. There is a Hindu temple called Rangaswami temple and a Jain Basti in the village. The first is quite modern and is of no architectural or archæological importance. The latter is an ancient structure and has some architectural beauty. It is a small structure of early Hoysala style. A fine inscription stone standing in front of it, viz., Hassan 119, Epigraphia Carnātica, Volume V, tells us that it was constructed in Śaka 1095 i.e., 1173 A. D. by Bûchimayya, minister of Ballāḷa Deva.

6. It is *trikutachala* in plan and consists of 3 *Garbhagrihas*, 3 *Sukhanasis*, a *Navaranga* and a porch. The structure faces the north and is enclosed by a high compound wall with a gateway which is reached by a flight of steps. On either side of the gateway within the enclosure, two more shrines are constructed consisting of a *Garbhagriha* and a *Navaranga*. These latter are plain and are apparently later additions.

7. Each of the three cells of the main temple measures 8' × 7' and each of the *Sukhanasis* 7½' × 7½'. The *Sukhanasi* in front of each of the east and west cells is open while that in front of the south cell is closed by two fine perforated screens. The *Navaranga* and the porch are squares measuring 17' and 6' respectively. The *Garbhagriha* and the *Navaranga* of the front shrines measure 8' × 7' and 20' × 19' respectively.

8. The central ceiling of the *Navaranga* of the main shrine is flat with 9 flowers. Others are small but deep. The ceilings of the *Garbhagrihas* and *Sukhanasis* are also flat and adorned with lotuses.

9. The chief or the south cell in the main temple contains a seated figure of Ādis'vara about 5' high, its hands being in the *Yogamudra* and placed palm over palm on the crossed legs in front of the image. Behind the image and detached from it is a *prābhavali* built against the wall. The east cell contains a standing image, about 6' high which the villagers call Bāhubali. The west cell has got a standing image about 5' high of Pārśvanātha with a serpent of five hoods. The eastern of the front shrines contains an image of Bāhubali while the western shrine contains Pārśvanātha. The Bāhubali image is flanked by two small figures one of which has got six hands and the other only two. The six-handed figure has the attributes of *Ankusa* in three hands, *Kalasa*, trident, and fruit in each of the remaining.

10. Two more figures are kept in the *Sukhanasi* of the south cell one of which is a male and the other female. The male figure is seated and holds *ankusa*, *Akshamāla* and fruit in three hands while the fourth is in the *Varada* pose. The female figure is also seated and has twelve hands. The following are the attributes held by the image.

Right hands.

Chakra in 4 hands.

Thunderbolt in one hand.

The sixth hand is in *Varada* pose.

Left hands.

Chakra in 4 hands.

Thunderbolt in one hand.

Lotus in the 6th hand.

It is hard to find out the names of these images. The Basti is said to have an endowment of 14 acres of land which is in the enjoyment of a Jaina resident of the village. At the time of inspection of the monument he was not in the village.

11. Hariharapura is a small village, situated near the border of the Channarayapatna taluk, and is about six miles to the north of Grama. **Hariharapura.** The temple in the village is a neat little structure after the model of Doddagaddavalli temple. It faces the East, is *trikuta* in plan and consists of three *Garbhagrihas*, one *Sukhanasi*, one *Navaranga* and a porch.

12. Each of the *Garbhagrihas* measures 8'-7" × 8"; the *Sukhanasi*, which is in front of the west cell measures 7'-8" × 7'-6". The *Navaranga* and the porch are squares measuring 18' and 11' respectively. The central platform in the *Navaranga* is 10'-6" square. There are two elegantly carved niches in the *Navaranga*, one on each side of the *Sukhanasi* doorway. Elephants are placed on either side of the flight of steps leading to the temple in front of the porch.

13. The ceilings in the temple are all ordinary, but very well carved and crisp in outline. The central one of the *Navaranga* is flat and contains *Ashtadīkṣālakās* with Kṛṣṇa in the central panel. All the others are deep dome-like ones ornamented with lotus buds in the centre.

14. Rati and Manmatha are carved on either side of the *Sukhanasi* which has been provided with fine perforated screens.

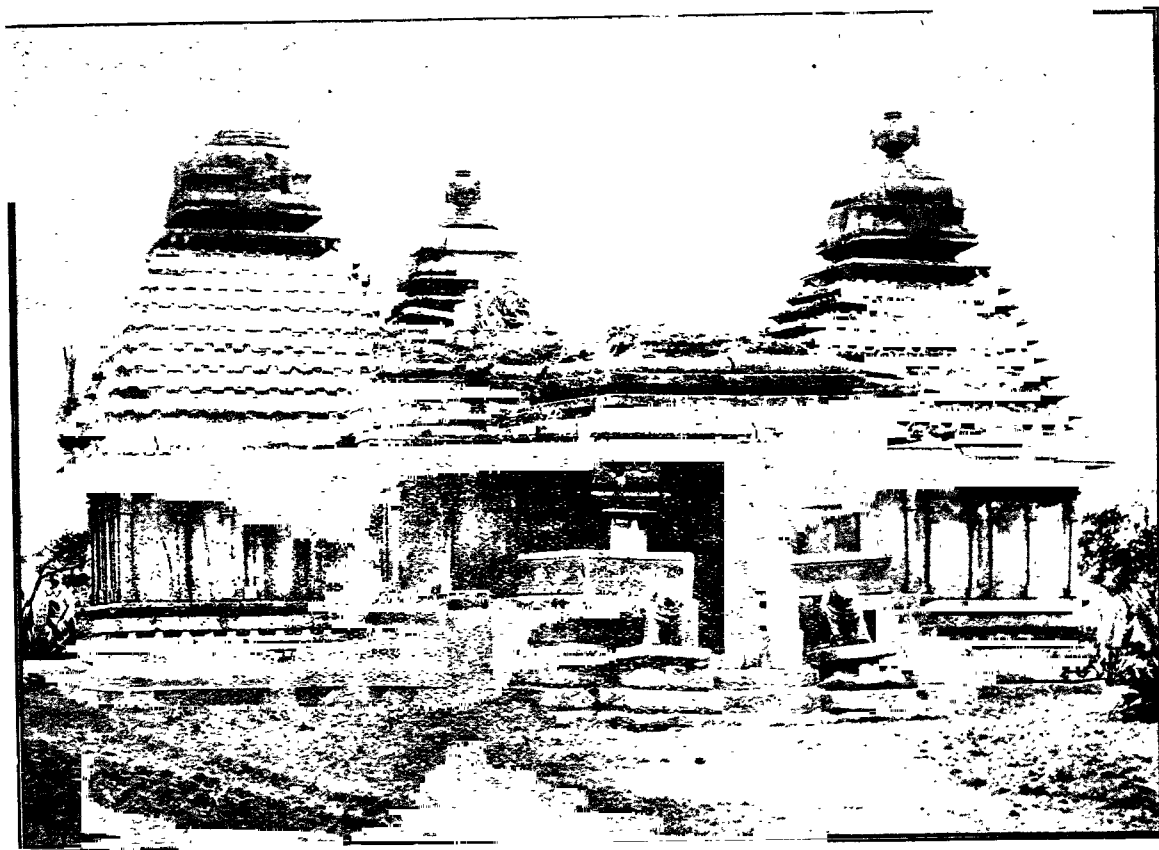
15. There are no images in the temple. The front central panel of the pedestal of the image in the west cell has got a bull and Garuḍa carved, and a crocodile and an elephant are carved on the side panels of the same. The pedestal in the south cell has a peacock and that in the north cell has Garuḍa. The lintel of the west *Garbhagriha* has Harihara flanked by Chauri-bearers; those of the north and south cells have Ranganātha and Sarasvati respectively. It may therefore be easily inferred that Harihara, Sarasvati and Ranganātha were the deities for which the temple had been dedicated, the first one being considered the chief deity and giving its name to the village.

16. The niches in the *Navaranga* also are empty. From the figure of a mouse carved on the pedestal in the south niche, it can be presumed that the image of Vighnēśvara stood there. The pedestal in the north niche is missing, but a beautiful image of Lakshmi Narasimha lies mutilated near it. This might have been inside the niche originally.

17. It was reported that the images of this temple were removed about 20 years ago by Mr. D. Devaraj Urs, the then Deputy Commissioner of Hassan, for being shipped to Denmark in connection with an Exhibition there.

18. Gajalakshmi and Vēṇugōpāla are carved on the lintels of *Sukhanasi* and *Navaranga* respectively.

HARIHARTSVARA TEMPLE, HARIHARAPURA.



FRONT VIEW.



SIDE VIEW.

19. The *Gopuras* are built of thin horizontal courses of plain stones as in the case of the temple at Doddagaddavalli. Only the western *Gopura* has got a projection in front which has Tāṇḍavêśvara carved on it.

20. There is an inscription stone in front of the temple which has been noticed in Hassan 62, Epigraphia Carnatica, Volume V. The inscription is completely effaced. It is dated Saka 1255. It is difficult to decide whether this is the date of the construction of the temple or not.

21. On the whole, the temple, though small, is beautiful in appearance and the carvings inside show fine artistic taste of the sculptors employed.

22. The temples of Saumyakêśava and of Bhuvanêśvari at Nagamangala have been described in para 32 of the Report for the year 1915. But no plan of either temple was given there. The plan of the Saumyakêśava temple is published as Plate IV in the current year's Report. There is a lofty *mantapa* to the left of this temple which is in a good state of preservation. The place is spacious enough to serve as an Assembly Hall.

23. The Bhuvanêśvari temple, according to an inscription found there, viz., Nagamangala 3, Epigraphia Carnatica, Volume IV, was renovated in Śaka year 1057 i.e., 1135 A. D. by Bammaladêvi, wife of Vishṇuvardhana. To the north of the main temple is the shrine of the goddess in which an image of Sarasvati in seated posture is set up and worshipped.

24. Nagamangala being famous for its metal work, some of the processional images that are in the temples are claimed to be of local manufacture. All these are highly artistic and are beautiful examples of figure sculpture. The art, however, has considerably deteriorated of late for various reasons, and the images said to have been cast recently are anything but elegant.

(ii)—PROTECTION OF MONUMENTS.

25. A statement showing the amounts spent for the repair and maintenance of the several monuments during the current year is given in Appendix A.

26. Inspection Reports from Revenue Sub-Division Officers were received in respect of the following institutions :—

Mr. Close's pillar at Closepet.	Narasimhasvâmi temple at Sibi.
Cenotaph at Bangalore.	Channakêśava temple at Bêlur.
Apramêyasvâmi and Kailâsêśvarasvâmi temples at Maḷûr.	Hoysalêśvara temple at Haḷebîḍ.
Channigarâya temple at Kaidâḷa.	Hariharêśvara temple at Harihar.
Narasimhasvâmi temple at Devarâyadurga.	Jain Basti at Heggere.

27. The Government having in their Order No. E. 1807—Edn. 150-23-7, dated the 4th December 1923 called for a report on the importance of Savandurga Hill as an ancient monument, the Durg was visited in January 1925. It is situated seven miles to the east of Mâgaḍi and consists of huge boulders rising to about 4,000 feet from the sea level and about 500 feet from the ground level on the spot. It extends for about two miles, east to west and also north to south. It is enclosed by three walls, the height of which varies from 4 to 6 feet. The first wall built of bricks and mud is situated at a distance of about a furlong from the foot of the rocky hill and the second about 300 yards. The hill contains two summits of almost the same height, situated side by side, and called on account of their whitish and ashy appearance, *Bilagudda* (white hill) and *Karigudda* (black hill), separated from each other by a wide valley about a hundred feet deep from the top of the hill. On the southern side, the hill rises almost perpendicularly and is therefore impregnable. On the other sides, the hill is so steep that it is necessary to take a circuitous way to ascend the hill. At its middle, the hill is surrounded by a third wall built of stones. Portions of these walls have now fallen here and there.

28. Between the foot of the hill and the second wall and to the south of the hill lies the site of Kempe Gowda's *Nelapattana* or city on the earth's surface. The city is now in ruins and it appears that when it was flourishing in the seventeenth century, it contained Kempe Gowda's palace together with houses of his chief officers. Only the foundation of the palace is now visible. It appears that the palace had its doors opening

to the south and the north, the northern door pointing to a secret path leading to the top of the *Kariguḍḍa* just by the eastern side of the valley, between the *guḍḍas*. Just like the site of the ruined town, this path is also now entirely covered with thorny plants and bushes.

29. Outside the fort there seems to have been a flourishing city which is now reduced to three or four houses with temples of Vīrabhadra and Lakshmīnarasimha and an underground dungeon to imprison enemies. The Vīrabhadra temple is a massive building of stones with a flag-staff about 50 feet high in front. The temple has no architectural beauty of any kind. Inside the fort there is also a temple of small dimensions dedicated, it is said, to Viśvēśvara. It is now in ruins beyond repair.

30. It is probable that before Kempe Gowda made this hill his stronghold under the name of Savan Durg and fortified it by constructing three walls, it afforded shelter to earlier Pālyagars, who, occupying the hill, could command a wide area around it. Besides the walls enclosing the hill, there are also constructed some stone *mantapas* on the top of both the White and Black hills. The latter contains also a watch-tower of the same type that is even now pointed out as Kempe Gowda's watch-tower in Basavangudi in Bangalore. The top of the hills is wide enough to accommodate about 4,000 to 5,000 troops. There was, it is said, along the fort-wall a path leading from the *Kariguḍḍa* to the *Biliguḍḍa*. As the wall has now fallen here and there, the path is partly destroyed and partly covered with thorny plants and shrubs. About half the way from the top of the hill there is a natural cave called Kempe Gowda's *Hazāra*. This consists of an arch-like stone standing on another stone with a hole only on the south side, the other three sides being entirely closed.

31. Since Hiriya Kempe Gowda and his successors ruled over the district of Bangalore as Yelahanka Chiefs under the suzerainty of the Kings of Vijayanagar for a century, it was recommended that the ruins of Savandurg, which was their strong hold deserved to be preserved from further decay, as a memorial to their bravery and statemanship. The Government have accordingly directed, in their Order No. E. 5351-4—Edn.150-24-5, dated the 28th February 1925, that the Drug may be included in the list of Ancient Monuments as a third class monument.

32. The Pancha Linga temple at Somnathpur has also been ordered to be included as an ancient monument of the III class.

33. The Government have passed final orders on the recommendations submitted by the Special Committee with regard to the measures to be taken for the preservation of the famous temples at Bêlûr, Halebid and Somnathpur. In their Order No. 511-7—Muz. 135-23-13 dated the 13th October 1924, administrative sanction was conveyed to the following works :—

- (a) Work costing about Rs. 3,325 for the Bêlûr temple.
- (b) Purchase of tools, etc., at a cost of Rs. 550 for the Hoysalēśvara temple at Halebid.
- (c) Appointment of two watchmen on a pay of Rs. 12 per mensem.
- (d) A provision of Rs. 500 and 100 per annum respectively to the two temples for a period of three years in the first instance for annual repairs.

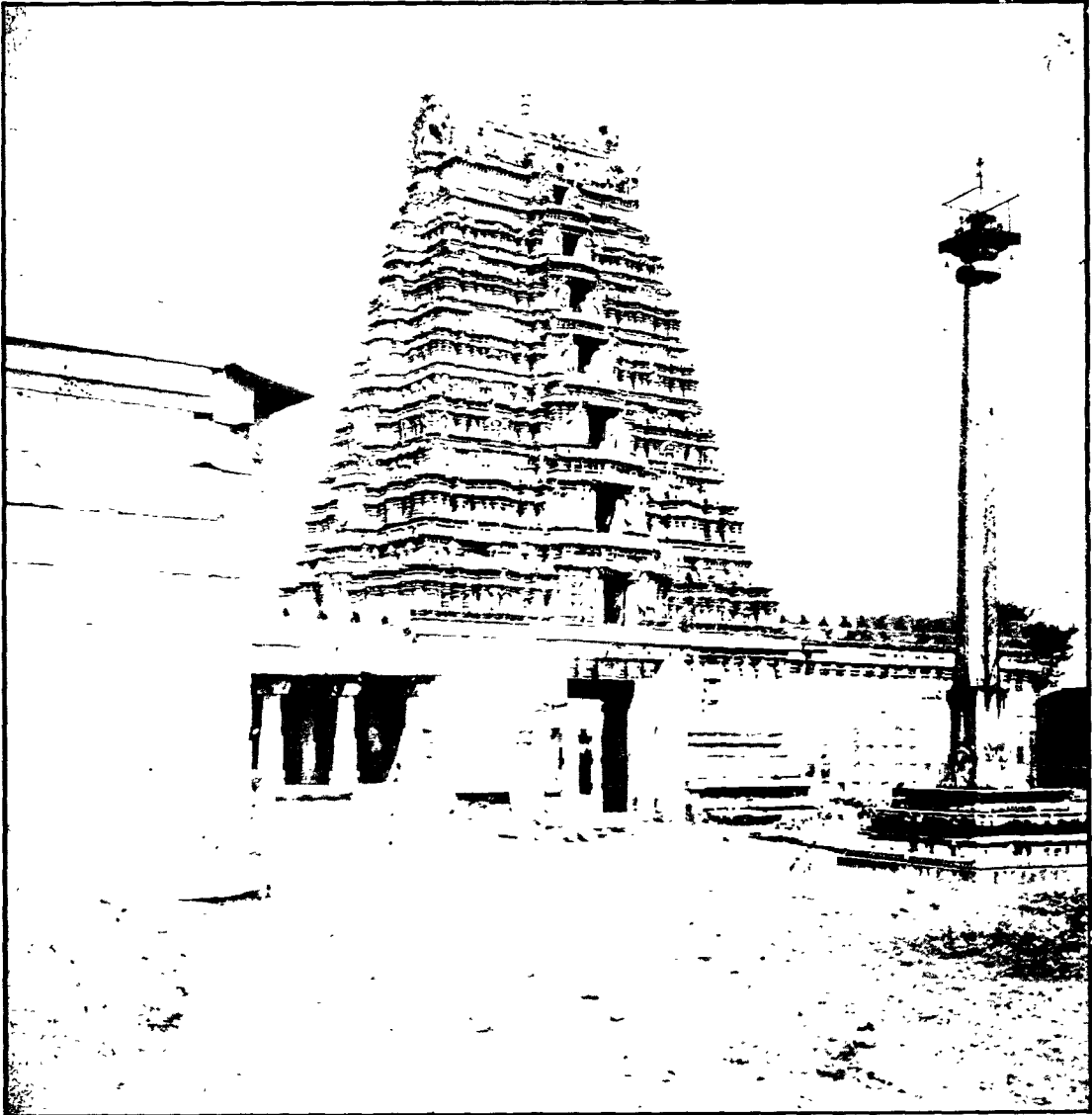
With regard to the Kēśava temple at Somnathpur and the Kedārēśvara temple at Halebid, Government have reserved orders pending the receipt of a report from the Chief Engineer as regards the funds that may be made available in the D. P. W. Budget for their repairs during the current and subsequent years.

34. The Government, in their Order No. C. 15447-50—G.M. 44-20-6, dated the 9th February 1921, approved of an estimate of Rs. 340 for repairing the Jain Basti at Heggere, Hosadurga taluk. and sanctioned a grant of Rs. 240 from State Funds, the balance of Rs. 100 being met by the contributions promised by the devotees. The work was not undertaken as the promised contribution was not collected. A revised estimate for Rs. 723 has since been received from the Deputy Commissioner, Chitaldrug District, and has been forwarded to Government for sanction, the entire cost being debited to State Funds.

35. With regard to the Palace site outside the fort walls of Nagar, which is said to be within the compound of a church, located there, it was suggested that the site may be separated from it by means of a dwarf wall and a name plate fixed in front of it.

36. An estimate for Rs. 2,110 for the renovation of the Śrī Amṛitēśvara temple at Amritapura, Tarikere taluk, was sanctioned by Government and the work was ordered to be completed before the end of the official year.

SAUMYA KESAVA TEMPLE: NAGAMANGALA.



EAST VIEW.

37. As a result of the monumental survey carried out last year, an estimate for Rs. 1,127 based on the Conservation Note furnished by this Department was prepared by the Executive Engineer, Kadur Division, for the repair of the Vīra Nārāyaṇa temple at Belavāḍi and forwarded to this office. The same was duly countersigned and returned.

38. The Inspection Reports forwarded by the Sub-Division Officers of Tumkur and Channarayana disclosed that the Channigarāya temple at Kaidāla, Tumkur taluk, and the Hariharēśvara temple at Harihara were badly in need of repairs. As these institutions have ample funds at their credit, the Muzrai Commissioner's attention was invited to this fact and he was requested to take necessary steps for early repairs of these two monuments.

39. Slight repairs were carried out during the year in the case of the Ardharā-mēśvara temple at Kelsi, Sagar taluk; the Kēśava temple at Araḷaguppe, Tiptur taluk; and fort-walls at Maddagiri.

40. Annual visits were paid to the following monuments in accordance with para 5 (v) of Government Order of 14th September 1920 and their conditions noted :—

Channakēśava temple at Bēlur.

Hoysalēśvara and Kēdārēśvara temples at Halebīḍ.

Būchēśvara temple at Koravangala and

Īśvara temple at Arsikere.

41. These annual visits have brought to light the fact that there is much to be desired in the way in which the ancient monuments are looked after throughout the State. The people in general are not keen to preserve them from decay nor are the local officers vigilant enough to prevent damages caused by mischievous persons. Watchmen have been employed in the case of a few important institutions, but even such a step has not tended to improve matters. For example, there is a watchman for the Īśvara temple at Arsikere, which is one of the first class monuments. In spite of it, the monument has been allowed to become an asylum for all the undesirables of the locality, who spend most of their time within the temple rendering it dirty and spoiling its beauty in various ways. The Būchēśvara temple at Koravangala, Hassan taluk, is another instance in point. There is a compound wall built round the temple and the Patel and Archak are made responsible for its up keep. Still the villagers are found to be in the habit of committing nuisance within the compound. It is highly desirable therefore, that the local Revenue Officers do take personal interest in the preservation of the monuments within their jurisdiction as already laid down in the Government Order of the 14th September 1920 and make it a point to inspect them as often as they can during their itineration. It is also a matter of urgent necessity to bring the Ancient Monuments Preservation Act into force as early as possible and declare all the monuments as " Protected ".

PART II.—MANUSCRIPTS.

42. Among the manuscripts studied during this year are those relating to the sixty-three Śaiva Saints of the South.

43. There are a number of works in Sanskrit, Tamil, and Kannaḍa treating of the lives of early Śaivite Saints. The Skāndapurāṇa or Skāndōpapurāṇa, the Śivarahasya and the Śivabhaktamāhātmya are the three most important Sanskrit works which narrate the stories of the Śaivite devotees in the Purāṇic style. In Tamil the Periyapurāṇam is said to be the most important. There are a number of works in Kannaḍa, some in prose and a few in verse, dealing with the same subject. The most important among them are the " Aravattu mūvare Purāṇa charitre " in prose, the " Trishashṭhipurāṇa charitre " in prose and verse by Kannaḍake Kavichakravarti, the " Aravattumūru Purāṇa Śaraṇa charitre " by Viṭṭapāksha Kavi and the " Trishashṭhi purāṇa vidhi ". In the Kannaḍa works the devotees are all designated by their Tamil names, while in Sanskrit their names are Sanskritised in almost all cases and can only be identified with the Tamil names after considering the stories applicable to them.

44. It is not easy to ascertain the reason why the number of the ancient Śaivite saints is neither more nor less than sixty-three. In the " Bhuvana Kōśa " and " Aravattumūru Purāṇa Śaraṇa charitre " a few more Śaivite devotees are mentioned

in addition to the sixty-three. The compilers of the stories of these saints do not seem to be aware of any particular period of time to which they could assign the ancient sixty-three saints as distinguished from the later saints. Still, there seems to be some historical fact connected with the choice of the number sixty-three. For the *Hālāsya-māhātmya*, a Sanskrit work treating of the lives of the legendary Śaivite Kings of Madura, speaks of those Kings as the sixty-three *līlās* or sports of Śiva. The Jains also have their own sixty-three personages called *Trishashthi Salāka-purushas* made up of the twenty-four *Tīrthaṅkaras*, the twelve *Chakravarti Kings*, the nine *Baladēvas*, the nine *Vāsudēvas*, and the nine *Prativāsudēvas*.

45. Before proceeding to discuss the question of the chronology of the ancient Śaiva saints, it appears to be very necessary to briefly set forth the meritorious religious deeds for which the saints have been honoured. While it throws a flood of light on the social, moral, religious and political views of the times, it will also enable us to determine the chronology of this period in the history of Southern India. In giving a brief outline of the lives of the saints, the order in which their stories are usually narrated in the *Charitres* and the *Māhātmyas* will be followed here.

46. Sundara or Nambināyanār was the son of Jaṭēśvara and his wife Sujnārini. As a boy, he exhibited his poetical skill and sang a number of poems in Tamil in praise of Śiva. Admiring his physical beauty and mental excellence, King Narasimhavarma of Nadipur took him to his palace and brought him up as his own son. As he was a Brahman, a suitable Brahman girl was selected to be married to him. On the occasion of his marriage, an old Brahman, said to be Śiva himself, appeared before Sundara, the bridegroom, and claimed him as his family slave. The dispute had to be settled by the *Dharmasabha*, or Assembly of justice located in the Śiva temple of the city. The Assembly gave a verdict in favour of the Brahman. The marriage had to be given up. The Brahman claimant disappeared and it was thought that it was Śiva who claimed Sundara as his slave. Sundara became more and more devoted to Śiva and the songs he composed in praise of Śiva were admired. He married two or three prostitutes and had to put up with the jealousy one prostitute exhibited against the others. He began to think that none could rival him in devotion to Śiva. Accordingly he did not condescend to show as much respect to the Śaivites of his day as was usually expected of him. One Meremiṇḍanāyanār, also called Sangunāyanār and styled as *Vīramiṇḍa* in the *Skāndōpapurāṇa*, sixth in the list of the Śaivite saints, attempted to slay Sundara for his immoral regard to prostitutes. It is stated that Śiva himself intervened and reconciled him to Sundara. It is also stated that he was the contemporary of Chêrama, King of the Chêras, known also as Mahâgôda.

47. Tirunilakanṭha, a potter by caste, was one evening caught in a heavy rain on his way back from the temple to his house. Taking shelter from the rain he had to spend the whole night in a prostitute's house close by. Early morning when he went to his house beaming with sweet-smelling flowers and scents he received from the prostitute, he was found fault with by his faithful wife. The couple were afterwards estranged from each other, and avowed that though living together they should not touch each other. It is said that disguised as a Brahman, Śiva went to his house and kept a vessel in his custody to be taken back later on. Somehow or other, the vessel was lost. The Brahman would not agree to take a substitute. The usual Assembly of justice decreed at the request of the Brahman that the couple should take a bath in a river touching each other with a stick held in their hands and come out of the water saying that the vessel was lost. They did so and when coming out of the water, they were rejuvenated so as to enjoy their life as husband and wife.

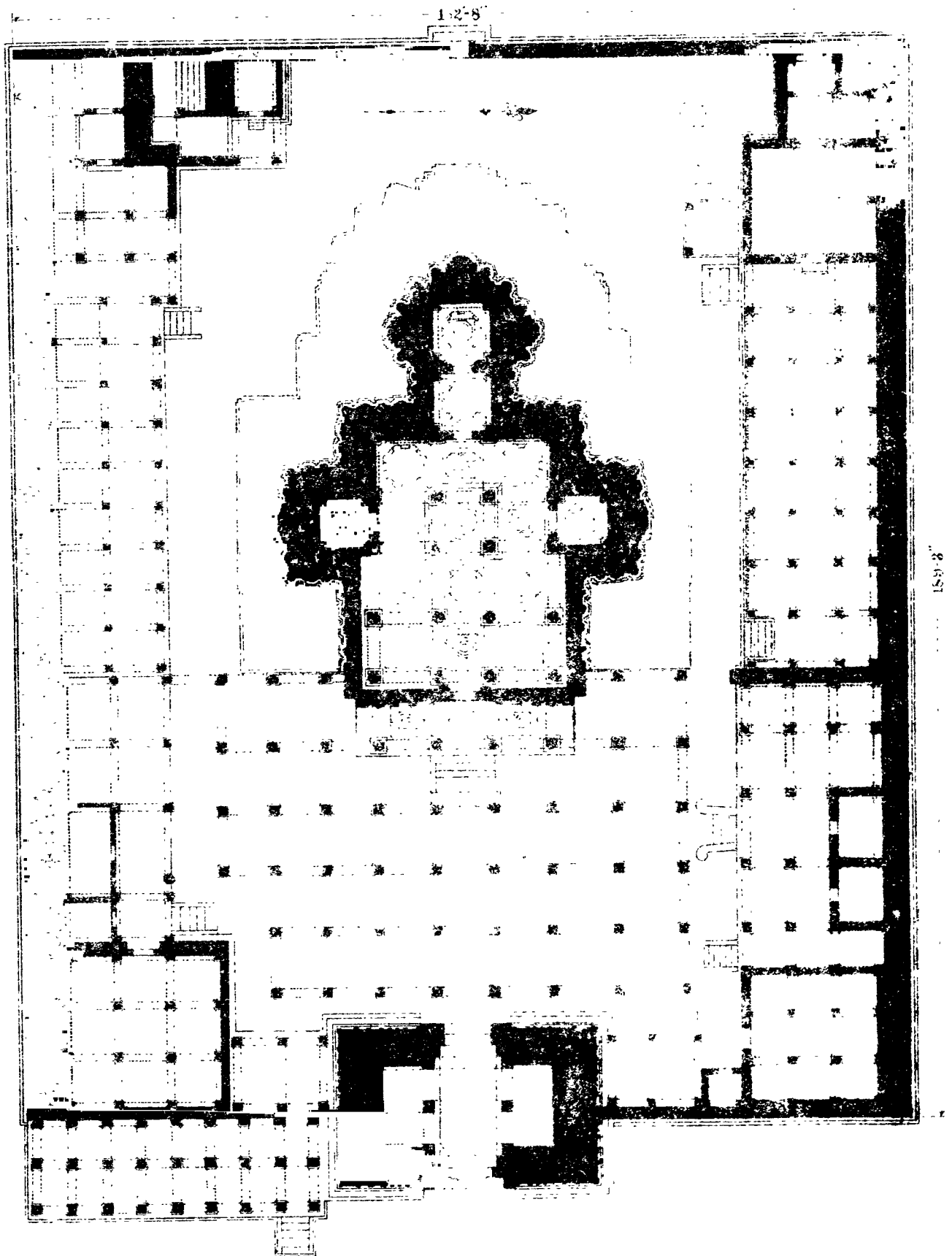
48. Ihappageyāndanaminār, known as Aibikaripu or Svabhāvaripu in Sanskrit, is said to have been a Dravidian King in some works and a Vaiśya in others. At the request of a Śaivite guest, he is said to have surrendered his wife to the guest and slain many of his relatives who attempted to prevent him from doing so.

49. Ieyāṇḍakudimāranāyanār, spelt as Ilānanda Kuṭimāra in Sanskrit, was a poor farmer who, to feed a starving Śaivite guest that came to his house at midnight on a rainy day, brought back the seeds of paddy sown in his field in the morning and preparing food out of the seeds gave nourishment to the guest.

50. Sêdiraja, spelt also as Chêdi and Siddhināja, was a King of Chêdinādu. Aiming at his life, one of the Buddhist feudatories disguised himself as a Śaivite and went unobstructed into his palace at night one day. Pretending to teach the principles of Śaivism, he dealt a severe blow on the head of the King kneeling at his feet. Alarmed

SAUMYA-KESAVA TEMPLE NAGAMANGALA

PLATE IV.



GROUND PLAN

D. HANESAMURTHI, RAO, D.D.
MYSORE ARCHAEOLOGICAL SURVEY

FRANKLIN, RAO
ARCHITECTURAL ASSISTANT

at the noise of the wounded King, the palace servants ran thither and caught hold of the assailant. The dying King, however, ordered his servants not to hurt the Saivite, but to take him to his own palace and leave him there in safety. They did so and the king attained Kailâsa, the abode of Śiva.

51. Sangunâyanâr called also Vîramiṇḍa and Meremiṇḍa was a Saivite saint famous for his respectful treatment of all Saivites equally and for his dislike towards Sundara for the latter's haughty indifference towards Saivites and for his love of prostitutes.

52. Amaranîti lost one of a pair of loin-cloths kept in his safe custody by an old Saivite guest. As the loin-cloth substituted by Amaranîti weighed less than the other of the pair of the cloth-pieces he and his wife had to be weighed along with the substituted cloth piece in order to make it equal in weight to the other. Thus he and his wife had offered themselves as slaves to the Saivite guest.

53. Iripattunâyanâr, called also Iribhakta and Vîrabhakta was a brave Saivite who slew an elephant of King Pogaḷchôḷa, when after snatching a flower basket from the hand of a Saivite called Śivakâma and trampling down the flowers meant for worshipping Śiva, it was about to kill Śivakâma. The brave man was commended for this by the king who is variously named as Manuchôḷa, Anapâyanayachôḷa, and Pogaḷchôḷa.

54. Êṇâdinâtha famous for his skilful handling of weapons in war was once challenged for a duel by a warrior named Atiśûra. Êṇâdinâtha fought with him till he recognised his rival to be a Saivite by the ashes and Rudrâksha beads the latter had worn, when he threw down his weapons saying that on no account he would kill or even hurt a Saivite.

55. Kaṇṇappanâyanâr named also as Mukkaṇṇa and Nêtrâṇṇa was a Saivite of the hunting tribe. He is said to have replaced the wounded eyes of an image of Śiva by his own eyes. Having been pleased with his devotion, Śiva is said to have given him three eyes.

56. Kankulinâyanâr or Gugguliya was a Brahman Saivite who being too poor to purchase incense to burn on the altar before Śiva sold even the sacred necklace of his wife to find money for incense.

57. Mânakanjaranâyanâr or Mânakanjanadîśa was a Chôḷa King who cut off the braid of the hair of his most beautiful daughter on the occasion of her marriage to make a gift of it to a Saivite guest at his request.

58. Arivâltonḍanâyanâr or Sankulâḍâya was a Sûdra Saivite who was prevented from cutting his own throat by Śiva himself when the dish of food prepared for offering to Śiva and carried as usual by his wife over her head once fell down on a marshy ground and was irrecoverably lost.

59. Chokkanâyanâr or Gônâtha was a cowherd who pleased Śiva by playing a note on Śiva's name on his flute while grazing the cows.

60. Mûrtinâyanâr or Mûrtinâtha called also Ulaghâṇḍamûrti was a Brahman Saivite who succeeded in driving out an Ândhra Buddhist usurper from Madura back to his Karmâta country when the latter began to molest the Saivites and especially made it impossible for Mûrtinâtha to procure sandal fagots to burn as incense on the altar before Śiva.

61. Muruha-nâyanâr or Murugha was a Sûdra Saivite who pleased Śiva with his offering of beautiful flower garlands day after day.

62. Rudrapâsupatinâyanâr was a Brahman Saivite who pleased Śiva with his sweet chanting of the Rudra hymn.

63. Tirunâlpôpar, Tirunâlvôvar, or Śvôgantri is the celebrated Nanda of Chidambaram who though a chaṇḍâla pleased Śiva with his devotion.

64. Tirukurutonḍanâyanâr or Vichârabhakta was a Saivite of the washerman's caste who, wont to wash the soiled garments of all Saivites free, once undertook to cleanse the dirty cloth-piece of an old Saivite with a promise to return it dry to him before sunset. The day became cloudy later and the garment could not be dried. Afraid of failing to fulfil his promise he attempted to cut his own throat, but was prevented by Śiva himself.

65. Chaṇḍêśanâyanâr, a Brahman Saivite, took permission to watch and graze the cows from a cow-herd who was ill-treating them. He began to milk the cows and

make ablution of Śiva with it. When at the request of the several owners of the cows his father went to chastise him, Chāṇḍeśa dealt out severe blows to his father with his cudgel, an act which is said to have pleased Śiva beyond measure.

65. Appar, Vāgīśa, or Dharmasēna, was a Brahman by birth and was a very learned man. For reasons unknown he became a Jaina and was then known by the name Dharmasēna. He wrote a number of learned works on Jainism. His sister refused to remarry after her first husband died in a war soon after marriage. She was a Śaivite and was grieved to see her brother a Jaina. Finding no remedy in the Jaina spells and charm for his colic, Dharmasēna got rid of it through Śaivite charms and the use of ashes and was reconverted to Śaivism. Then he was called Vāgīśa or Appar in Tamil. He composed a number of songs both in Sanskrit and Tamil in praise of Śiva and accompanied Tirujñāna-Sambandhar to Madura to reconvert King Kubjapāṇḍya to Śaivism.

67. Kulabaraināyanār or Kulapaksha was a Śaivite minister of Kubjapāṇḍya of Madura and he helped Sambandhar in reconverting the King.

68. Parumalalai Kurumbār-nāyanār or Mithilādviya was a Śaivite Brahman of the country called Mithilā. He was an admirer of Sundara and desirous of accompanying him to Kailāsa. He constantly worshipped Śiva. He is said to have departed to Kailāsa just a minute before Sundara did.

69. Kari Kalammeyār or Pūtavati was a woman of Vaisya caste. She obtained supernatural powers through her devotion to Śiva and once made many out of two mango-fruits which her husband gave her.

70. Appādināyanār or Tadbhakti was a Brahman Śaivite who in his admiration of Vāgīśa (para 66) called his sons, cows and even inanimate objects of his house-hold after the name of Vāgīśa.

71. Tirunīlanakkanāyanār or Nīlanagna was a Śaivite who was persuaded not to abandon his wife for what he considered her sin of removing with her tongue the fibre of a spider from a linga-image of Śiva.

72. Nēminandināyanār was a Śaivite who lighted a lamp with water for oil in response to the mocking reply "light the lamp with water before your Śiva" given by the Jainas when he begged of them some oil for a light before Śiva.

73. Tirujñāna Sambandhi-pille nāyanār was a Brahman Śaivite famous for his Tamil songs in praise of Śiva. He is considered an Avatār of Śiva. He cured Kubjapāṇḍya, King of Madura, of his fever which Jinasēna and other Jaina devotees of his time could not cure with all their Jaina spells and charms, and thus persuaded him to embrace Śaivism again. He paid a visit to Gajārenya and worshipped the Linga which was set up there by Raktākshachōla, son of Subhādēva, King of the Chōlas. Vāgīśa, Nīlanagna, Skandanātha, Kulapaksha, Haragatta, and others were his contemporaries. At his request, Tirumanghayaļvār, one of the celebrated Vaishnava saints, anterior to Rāmānujāchārya paid a visit to a Vaishnava temple in Madura. Vādībhāsim'v, a celebrated Jaina scholar, is said to have disputed with Sambandhar on the merits of Śaivism.

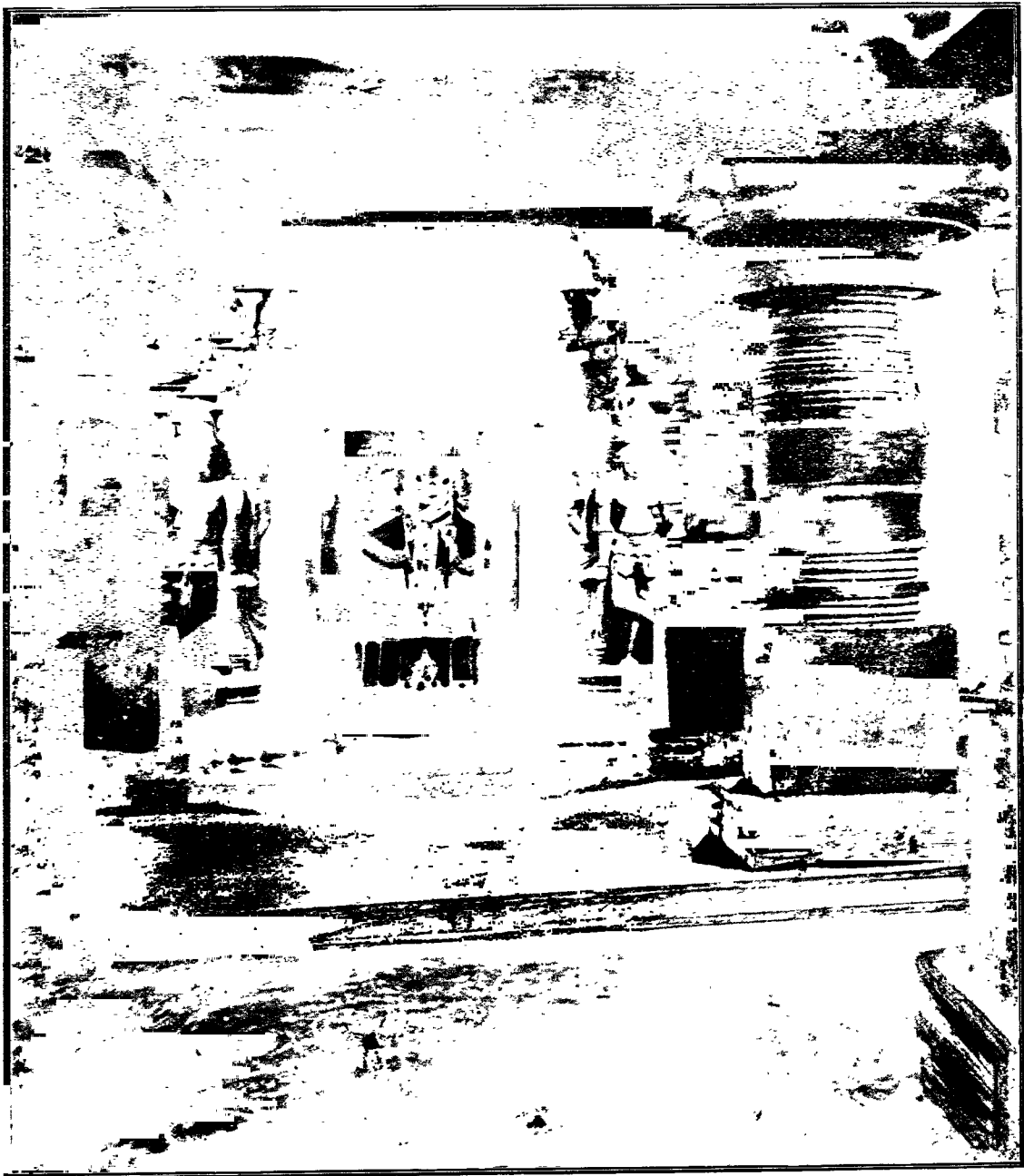
74. Kalikāmnāyanār, Commander of the army of a Chōla King and who is said to have been the son-in-law of Mānakanjamañsi, was a Śaivite who made it a vow not to see the face of Sundara at all costs for the reason that the latter was in the company of prostitutes.

75. Tirumālanāyanār or Mūladēva, was a Vaishnavite of Northern India. In his wanderings through southern India he once chanced to see the corpse of a cow-herd in the midst of weeping cows. With his Yogic power he entered into the cow-herd's body leaving his own in a bush. The cows were rejoiced and began to graze as before. At sunset he took the cows to the village and himself stayed away from his house. His Vaishnavite wife was surprised at his incessant utterance of the word Śiva and thought that he became insane. The next morning he led the cows to the same pasture and finding his own body nowhere remained in the cow-herd's body and thus having turned out a Śaivite attained at the close of his life the abode of Śiva.

76. Dandiyadighanāyanār or Dandibhakti was a blind man devoted to Śiva. Not caring for the mocks and insults made by the Jainas he succeeded in digging out a well for the use of Śaivites and to the wonder of the Jainas he recovered his eye-sight.

77. Mūrkhanāyanār was a gambler and used all the money he earned in gambling in feeding the Śaivites.

SACUNYA KESAVA TEMPLE, NAGAMANGALA.



INTERIOR VIEW

78. Sômasimâranâyanâr or Sômayâji was a Brahman Saivite whose sacrificial hall was deserted by all the Brahman priests in a body when in the middle of his sacrifice he fed a Chândâla Saivite and his wife in the sacrificial hall. When, however, Śiva appeared in person before the sacrificer, the priests returned and finished the sacrifice, as if nothing happened to pollute it.

79. Sakkinâyanâr or Śakyanâyanâr was a Brahman who embraced Saivism in preference to Buddhism in which he believed for a long time. When unable to procure flowers and incense to worship Śiva, he made use of stones in worship.

80. Sirapulinâyanâr or Nirôdha-Śârdûla was a warrior who entertained all the Saivites that went to his house.

81. Śruttonḍanâyanâr or Dabhrabhakta was a general of a Chôla King and having destroyed the fort of Vâtâpi, the capital of the Western Châlukyas, and captured the King (Pulakêśi II) alive surrendered him together with an immense quantity of treasure to the Chôla King. The general's son was Śiriyâla or Śrîlâla whom the general is said to have slain and offered his flesh to a Saivite guest at the latter's request. Pleased with this devotional though horrible deed, Śiva is said to have restored Śrîlâla to life again.

82. Saraman Perumâl or Chêrama, called also Mahâgôda, was a Saivite King of the Chêras. He is said to have visited Sundara Nambiyar.

83. Gaṇanâtha was a devoted Saivite who took pleasure in feeding and clothing all his Saivite guests. He was a contemporary of Tirujnâna Sambandhar.

84. Kuttuvanâyanâr or Kritântaka was a King of the Chôlas. After expanding his kingdom by his extensive conquests, he requested the Brahmans of his country to crown him with the diadem of early Saivite Chôla Kings. On their refusal and migration to the country of the Chêras, he prayed to Śiva for the realisation of his ambition. Once he dreamt that Śiva himself crowned him. On hearing this, the Brahmans that migrated to Kêraḷa returned and formally crowned him and placed him at the head of Saivites.

85. Pogalchôla Nâyanâr was a King of the Chôlas. His capital was Kâveri-pompattana. Once he sent his generals and his army to reduce the power of a King called Adhika in Giridurga. The army returned victorious bringing with them a number of the heads of enemies slain in the battle field. On seeing one of the heads with braids of hair and ashes, the usual signs of Saivism, the king was grieved and was prevented from falling into fire for the sin by Śiva himself.

86. Narasimhamuni was a Saivite King who adopted Sundara Nambi as his son.

87. Atibhaktanâyanâr was a fisherman whose vow it was to offer to Śiva the first fish he caught in his net every day. Once it proved a golden fish and yet he did not break his vow.

88. Kalikamba or Kalikampa was a Chôla King who was wont to wash the feet of all Saivite guests irrespective of caste and rank and entertain them. Once one of his own servants of low caste appeared as a guest among others. On seeing his wife's hesitation to wash his feet, the king cut off her hands and himself taking up water washed his feet and entertained him with others.

89. Kalinîti, a Saivite saint, went to burn a light before Śiva all the night over, went so far as to sell his wife for money to purchase oil for lamp-light. But when no purchaser could be found, he attempted to commit suicide rather than abstain from keeping a light in the temple. Śiva is said to have prevented him from doing so.

90. Sattinâyanâr or Śaktinâtha made a vow to slay all those who were not Saivites.

91. Aiyadigal or Kâḍavarkônâyanâr was a king of the Pallava dynasty ruling in Kânchi. He is variously called Simhânka, Pâdasimha, and Panchapâdasimha whose father (rather son, according to inscriptions of the Pallavas) was Bhîma or Bhîmarayama (A.D. 550). He spent the whole revenue of his vast kingdom in constructing Śiva temples, groves, wells, tanks and feeding-houses.

92. Kaṇṇampâla or Kaṇolapa, a Saivite, once burned his own hair when the oil and fagots he collected one night for maintaining a light in the temple were exhausted.

93. Kârinâyanâr or Kârinâtha constructed a number of Śiva temples with the money he collected by begging.

94. Kāḍumāranāyanār or Dīrghamāra, also called Kūna and Kubja was the King of Madura. He embraced Jainism under the influence of Jinasēna, Bhaṭṭakalanka and others. He was reconverted to Śaivism by Tirujnānasambandhar.

95. Vāyilārunāyanār or Vāgmi was famous for his mental worship of Śiva.

96. Monai Āṇḍuvārunāyanār or Nāsirabhanjana was a brave warrior who spent all his earnings in the construction of Śiva temples.

97. Kalarchinganāyanār or Pādasimha was a Pallava King of Kānchi. He cut off the hand of his wife when she took with her hand an old flower garland removed from the body of Śiva after worship and smelt it-smelling such flowers being considered a heinous sin.

98. Idangalināyanār or Idamkrishi was a King of the Chōlas. When a Śaivite thief who stole grains from his palace granary to feed Śaivites was brought before him, he not only excused the thief, but also threw his granary and treasury open to all Śaivites and thus rendered robbery unnecessary.

99. Sirattunenāyanār or Ranamitta cut off the nose of the queen of Pādasimha (Para 97) when he saw her smell the old flower garland that was removed from the body of Śiva's image and thrown out.

100. Pogaltunenāyanār or Kīrtinātha was a Brahman Śaivite who let fall a vessel of water on the Śiva linga when he was too weak to hold it during the performance of ablution owing to starvation during a severe famine and thus pleased Śiva.

101. Kotpulināyanār or Vīraśārdūla was a general of a Chōla King. During his absence on account of a war abroad, his relatives at home lived upon the grains he stored for offering to Śiva. On his return he slew his relatives inclusive of a child.

102. Pōsalanāyanār or Bhōsala was a Brahman who pleased Śiva by his mental worship in a mental temple of his own.

103. Mangāyakkarasi or Kulaśchari was the daughter of Pogalchōla, King of the Chōlas, and the wife of Kūnapāṇḍya (Para 94). She helped Tirujnānasambandhar in converting her husband to Śaivism.

104. Keranāynār or Snēhanātha was a weaver who supplied cloths to all Śaivites free.

105. Kōchanganchōlanāyanār or Raktākshachōla, King of the Chōlas and son of Subhadevachōla is said to be an incarnation in human form of a spider which killed an elephant for devoutly destroying its web as often as it formed over the head of a Śiva linga to screen the latter from the touch of flies and other insects.

106. Yālpānanāyanār or Tirurīlakanṭha, was a musician famous for his devotional songs in praise of Śiva. He received valuable rewards from Chērama (Para 82) King of the Chēras.

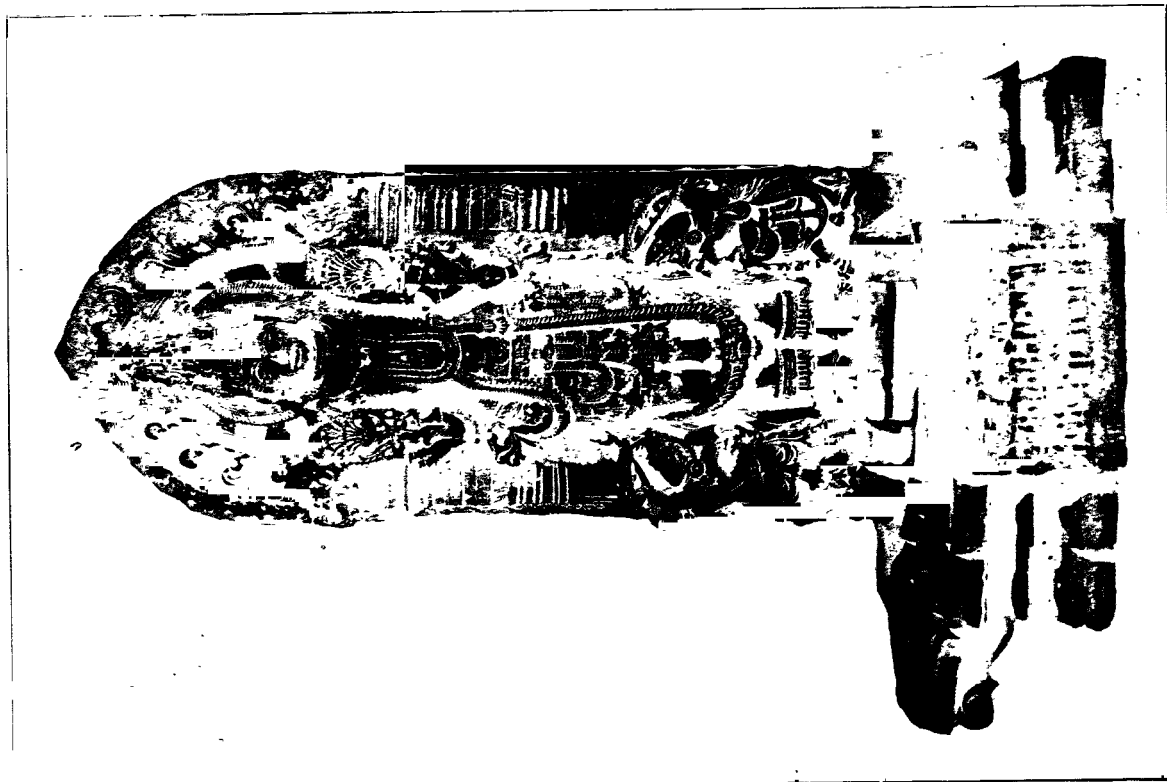
107. Jaḍenāyanār or Nīlajpāni Kapardi was the father of Tirujnānasambandhar (Para 73).

108. Yasyajpāni was the mother of Sambandhar.

109. Sundara Nambiyar, noticed in the beginning.

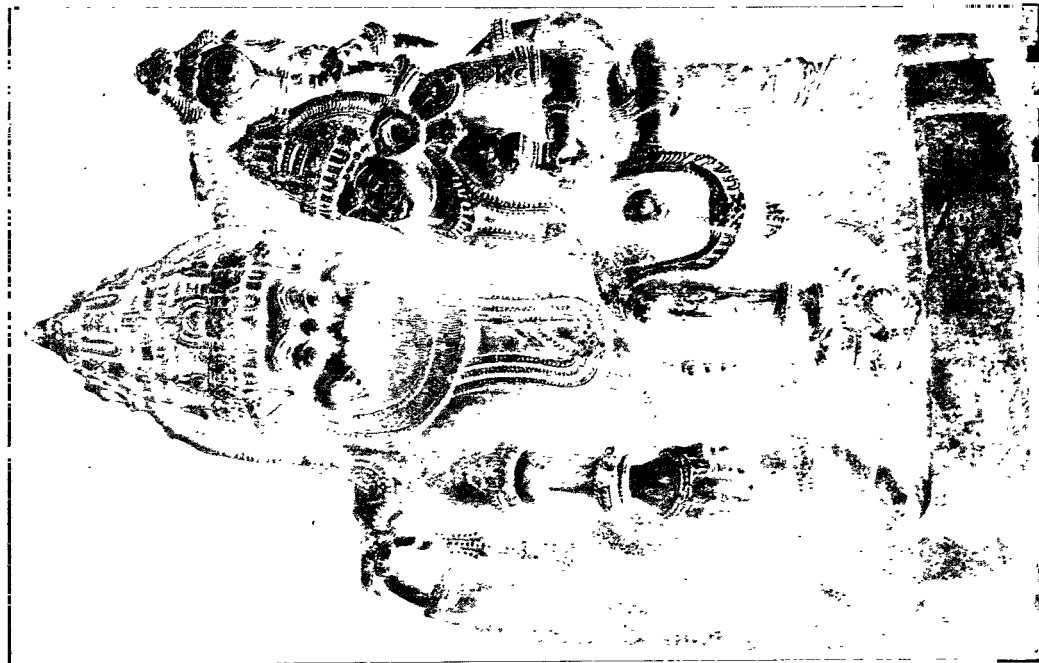
110. Such is, in brief, the story of the sixty three Śaivite saints given in the Skāndō-papurāṇa, Śivarahasya and other works. Little or nothing is known of Śaivism and Vaiṣṇavism of Southern India before the advent of the Jainas and the Buddhists in this part of the country. While Brahman immigrants of Southern India seem to have given a Vedic colour to those local cults and have mingled with the local people in the interests of their own culture, there is no doubt that the ambition of the Jainas and the Buddhists was to root out the local cults and convert the people to their own faith. The most powerful means they employed for this end was *Āhāra-abhaya-bhāishajya-śāstra-dāna* gift of food, protection, medicine and knowledge. Food, security, medicine, and right knowledge. What more will man want than these? The temptation for the people to embrace Jainism or Buddhism was so great that unless the Śaivites adopted the same policy, Śaivism was in imminent danger. That the Śaivites adopted the same policy that the Jainas and Buddhists observed for spreading their own faith, is evident from the stories of Nos. 4, 31, 32, 34, 39, 41, 42, 52, 55, 58, and 59. (paras 50, 78, 80, 85, 87, 88, 98, 101 and 102.) That like the Buddhists and the early Jainas, the Śaivites discarded caste distinction, if at all they had it, is clear from the stories of Nos. 32 and 42, paras 78, 88. It is also clear from stories of Nos. 2 and 35 (paras 48, 81) that in the

(1)



SRI YANARAYANA FIGURE, BHAGESVARA TEMPLE, AT KORAVANGALU.
W. S. M. ARCHER, 1907.

(2)



LAKSHMI NARASIMHA FIGURE, HARIHARASVARA TEMPLE,
HARIHARAPURA.

matter of pleasing a Śaivite guest neither wife nor life was too sacred to part with. So great was the honour shown to the Śaivites that even a thief and a murderer Nos. 52 and 4 (paras 98, 50) were honourably let off. It may be presumed that the rivalry in feeding the Śaivite poor gave room for no accumulation of wealth in a few hands, an economic evil for which no solution other than religious piety could be found. Even kings seem to have been afraid of abusing their wealth and of being indifferent to the claims of poverty. Immorality which is ever attendant upon selfishness seems to have had no wide scope owing to the altruistic spirit of Śaivism.

111. Turning to the chronology of this period in Indian History, some indications are found in the stories to fix with some approximation to truth its limits. Whatever might be the form of Śaivism that prevailed in the south before the advent of the Jainas and the Buddhists on the scene, one thing is certain that in their struggle for preservation of their own religion against the proselytising religions of the Jainas and the Buddhists, the Śaiva saints seem to have given a new turn to their own faith and interpreted its basic principles, so as to claim converts from its opponents. It is probable that before Asōka's Buddhist Mission to South India about B. C. 240 there were no Buddhists and Jainas in this part of the country, and that subsequently to that mission and especially during the reign of the Āndhrabhṛtyas in the north of Mysore both Buddhism and Jainism began to spread at the expense of both Śaivism and Vaiṣṇavism. It is also probable that about the close of the period of the rule of the Āndhrabhṛtyas in Mysore there was a keen struggle for supremacy between Buddhism and Śaivism in Madura which formed part of the Āndhra Empire. This is corroborated by the story of Mūrtinātha (Para 60) who is said to have driven out the Āndhra King from Madura and established himself as the King of the Pāṇḍyas. This may be even assigned to the closing period of the Āndhras about the commencement of the third century, A.D., when the power of the Āndhras was too feeble to put down rebellion in Madura. Śaivism seems to have received the greatest support at the hands of the Pallava Kings of Kāंची. In the Skāndōpapurāṇa, Śivarahasya, and the Śivabhaktamāhātmya the Pallavas are called Āryagrihyas, worthy of social intercourse with the Āryans. This indicates that though a non-Aryan tribe, they were regarded as Āryans probably for their devotion to Śaivism. One Panchapādasimha or Simhāṅka as he is also called (Paras 91 & 97) is said to have built a number of Śiva temples. His father Bhīma is said to have dedicated his life to the service of Śiva and retired from his kingdom early in life, installing Simhāṅka on the throne. According to epigraphical records, however, Simhavarmān (550-575 A. D.) was the father of Bhīmavarman. Though with regard to genealogical order the statement of the Skāndōpapurāṇa is wrong, the sanguineous contiguity of the two Pallava personages in the story is in itself a reliable index to their position in the genealogy of the Pallava Kings. It follows therefore that Panchapādasimha or Simhāṅka of the Skāndōpapurāṇa identical with the Tamil name Aiyadigaḷ or Kāḍavarkonāyanār is no other than Pallava Simhavarmā (550-575 A.D.), father of Bhīmavarman. Kāḍava or Kāṭava is another name of the Pallavas. Simhavarmā is said to have cut off the hand of his own queen for her sinful act of taking an old flower long after it was removed and thrown out from the Linga of Śiva and of smelling it. Rāṇamitra, a Śaiva saint (Para 99) is said to have cut her nose for smelling the *nirmālya* flower.

112. The exploit of Dabhrabhakta. (Para 81) a general of the Chōḷa King, in destroying the fortification of Vātāpi is another historical event which throws a flood of light on the chronology of the Śaiva saints in general. According to the history of the Pallavas, it was Narasimhavarmān I, that destroyed the fort of Vātāpi (Bādāmi) and captured alive Pulakēṣi II, one of the Chālukya Kings, about A.D. 634. As there is no evidence to assert that there was a second destruction of the fort of Bādāmi, the capture of the fort mentioned in the Śaiva story cannot but be taken to be the same that was accomplished under Narasimhavarmān I, about A.D. 634. This decides the date of Dabhrabhakta, the father of the famous Śiriyāḷa or Śrīlāla and also the dates of other Śaivites who are mentioned along with him.

113. About a hundred and fifty years later we meet with Kaḍumāranāyanār or Dīrghamāra known also as Kubja or Kūṇa Pāṇḍya, King of Madura. He is said to have married Mangāyakkarasi known as Kulāśchārī, daughter of Pogalchōḷa, one of the Chōḷa Kings. His minister was Kulapaksha. Both the queen and the minister were Śaivites while the king coming under the influence of the Jainas embraced Jainism. Once he was attacked by fever. His whole body was burning as it were, when, according to Kar-

nāṭaka Kavichakravartī's statement in his Trishashthī-purātana-charitre, (Page 301 Manuscript No. 365) Jinasēna, Nayasēna, Śrutakīrti, Viśālakīrti, Budhachandira, and Suvratakīrti attempted to cure him by making use of Jaina charms and spells.

" Jinasēnam Nayasēnam Śrutakīrti Viśālakīrti Budhachandram Suvratakīrti yambha sivanar Kshiripana mayyuriya nilisal udyatarādar "

114. Now Jinasēna's own date is given at the close of his Bṛihaddharivamśa Purāṇa as follows:—

" Śākēshvabda-śātēshu saptasu diśam panchōttarēshūttarām
pātindrāyudharāmni Krishnanripajē Śrīvallabhē dakṣiṇām
pūrvam śrīmad Avanti-bhūbhṛiti nripē Vatsādhirāje' aparām
Sauryānām adhimandalam jayayutē vīrē Varāhē' vati

.....
.....
.....

śāntēh śārtigrihōchita ssurachito vamśō harīnām ayam.

When seven hundred years in the era of Śaka increased by five have elapsed. when Indrāyudha, son of Kriṣṇa, was ruling over the north and Śrīvallabha, the south, when Vatsarāja, the King of the Avanti country was ruling over the east, and when the brave Jayavarāha was ruling over the Śūrasēnamandala in the west, this Harivamśa was composed."

115. This settles the date of Kūra Pāṇḍya and also the date of Tirujpānasambandhar who with the assistance of Vāgīśa known as Appar in Tamil and Haradatta, the commentator on the Āpastamba Grīhya and Dharmasūtras, cured the king of his fever when Jinasēna and other Jaina teachers failed in their attempt.

116. The epoch of the latter part of the eighth and the first part of the ninth century A.D. arrived at for Kūrapāṇḍya, Tirujñana Sambandhar, Haradatta and others on the strength of the tradition recorded by Karmāṭaka Kavichakravartī in his Trishashthī-purātana-charitre is in harmony with the epoch assigned to Haradattachāyīya in Haradatta Māhātmya (Ms. B. 131).

Kalyāḍau tu chatussahasravarshe yatraikavimśōnnate
Pushyē māsi Vilamba-nāmni khamagād aṣṭaprajo Maudgalah
Panchamyām sitapakshakē Bhṛigudinē Sahyātma jōdaktatē
Kamsagrāma-nivāsibhi sudarśanassārdham vimānōjjvalah.

When four thousand years greater by twenty-one years from the beginning of Kali (3979 years) had elapsed, in the year Vilamba, on Friday the 5th lunar day of the white half of the month of Pushya, Haradatta of Maudgala-gōtra and father of eight children ascended the heaven. His passage in a brilliant Vimāna was a pleasing sight as witnessed by the inhabitants of the village Kamsa on the northern bank of the Kāvērī.

117. The phrase "four thousand years greater by twenty-one" is not taken in the sense of 4021 years, because 4021 Kali equivalent to A.D. 920 coincided with Pramāthi but not with Vilamba. In the sense, i. e., 4000-21—3979 Kali, equivalent to A.D. 877-78 it is evident that it coincided with Vilamba. There are however two errors in the verse: one metrical and the other calendrical. As the metre is Śāṇḍilavikīḍita, the fourth sa-gaṇas formed by the words varshe and darśane are wanting in a short a syllable. The calendrical error consists in Friday not agreeing with the 5th lunar day which rather coincided with Thursday. The first error is evidently due to want of metrical knowledge on the part of the versifier while the latter indicates that the verse was composed long after the event happened. Thus though there might be uncertainty about the exact date of the event, there is no reason why the epoch should also be questioned.

118. The Rājavalikathe, a Karmarose historical work of the Jairas, furnishes some additional evidence confirming that the epoch of Kūrapāṇḍya fell partly in the 8th and partly in the 9th century. It is stated in the work that Bhṛṅgākāṇḍika whose name is mentioned by Jinasēna in his Mahāpurāṇa taught Hoysala, the legendary founder of the Hoysala dynasty, some charms to enable him to conquer Kūrapāṇḍya of Madura. The verse runs as follows:—

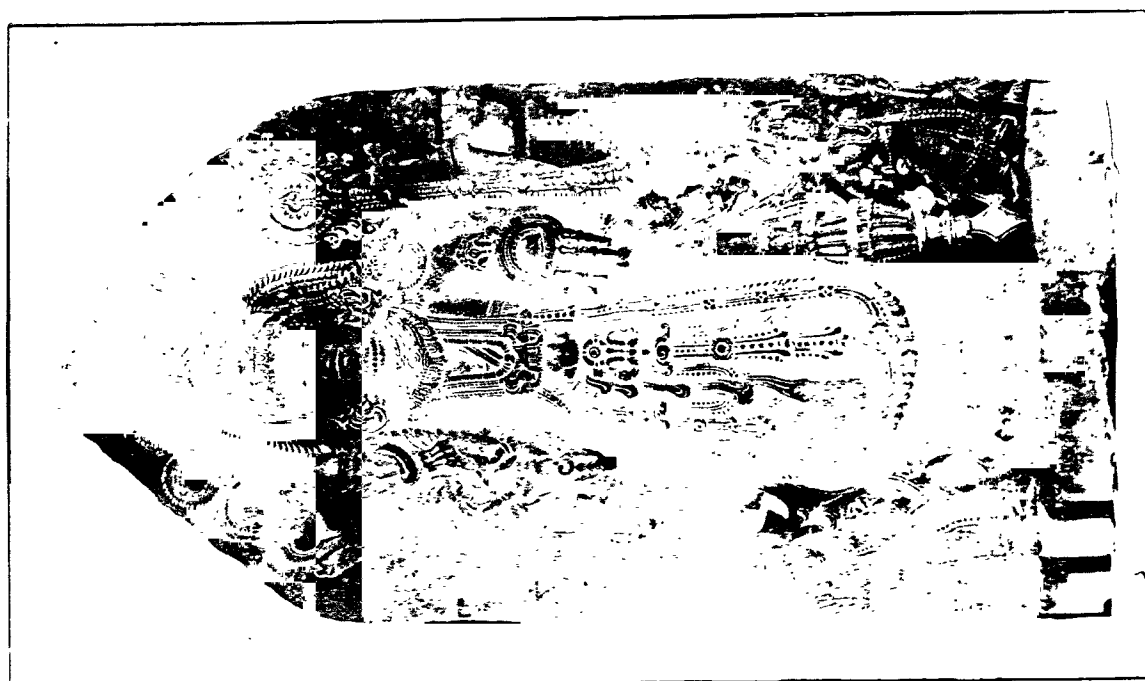
Śakaśaradentānūrara Vilambisamvatsara Chaitra śuddhē mā
prakṛitamaṇṇapudā daśami Bṛhaspati vāra Pushyatāre Kau-

(2)



VISHNUSVARA IMAGE. BRAHMESVARA TEMPLE, KUNNER.

(1)



VISHNU FIGURE IN A NICHE. BRAHMESVARA TEMPLE, KUNNER.

tuka Dhṛitiyôga Girijākaraṇam lagna tā baruvāge sampad
Akālanka munipam Hoysalange nerekoṭṭa mantra siddhiyam.

In the Śaka year eight hundred, in the Vilambi year, on Thursday the 10th lunar day of the white half of the month of Chaitra, with the constellation Pushya, Dhṛitiyôga and Girijākaraṇa. Akālanka taught Hoysala the necessary charm and spell for his victory.

119. The only calendrical error here is that the 10th lunar day of the white half of Chaitra of the year Vilambi, 878 coincided with Monday and not with Thursday, as stated in the verse. It follows therefore that the correct date was forgotten. Nor can it be believed that Bhaṭṭākalanka who must have been old enough to be referred to by Jinasēna about A.D. 783 could have lived as long as A.D. 878 to teach Sala the necessary Mantra. Thus though there is uncertainty about the exact date of Bhaṭṭākalanka, there is no reason to question the fact that he lived partly in the latter part of the 8th century and partly in the beginning of the 9th century. That this was the epoch of Bhaṭṭākalanka, Jinasēna, Kūnapāṇḍya, Tiruñjāra Saṁbandhar, Tirumangayālvār and others is confirmed by the statement made in the Divyasūricharita that Tirumangayālvār was invited by Tiruñjārasaṁbandhar to pay a visit to Madura (P. 104—Ec. 1885, Mysore).

120. There is reason to believe that Tirumangayālvār was not far removed in point of time from Viṣṇuchitta and Bhaktāṅgurirēṇu, who were according to the Divyasūricharita contemporaries of Śrīvallabha, King of Kāpchi (PP. 31, 33, and 71). According to Jinasēna's statement in his Harivaṁśa, Śrīvallabha ruled over the south when Indrāyudha was ruling over the north in A.D. 783. Now according to Divyasūricharita, Tirumangayālvār was invited by Tiruñjārasaṁbandhar to visit Madura. Hence it follows that Tirumangayālvār was the contemporary of Tiruñjārasaṁbandhar who converted to Śaivism Kūnapāṇḍya from Jainism, notwithstanding the hold which Jinasēna and other Jaina teachers had over him.

121. From these considerations it follows that Kūnapāṇḍya, or Kubjapāṇḍya, Sundarapāṇḍya, Kaḍumāra or Dīrghamāra, as he is variously called, lived about 770 to A.D. 820 and that he became Śaivite under the influence of Tiruñjārasaṁbandhar, Appar, Haradatta, and other Śaivite preachers.

122. Lastly, regarding the date of Sundarapāmbināyanār, the 63rd Śaivite saint, reliable information is furnished by Sōmadēvasūni in his Yaśastilakachampu. In the colophon of this work he says as follows :—

Śakanripa-kālātīta-samvatsara-śatēshvashṭa
svēkāśītyadhikēshu Siddhārtha-samvatsarāntargata-
Chaitra-māsa madana-trayōdaśyām Pāṇḍava Simhalôchana Chêramâprabhṛi-
tīm hīpatīr prasādhya Melyāti pravardhamāna rājyaprabhāvē Śīkrishnarāja-
dēvē sati tatpādapadmōpajīvinah samadhigata
panchamahāśabda mahāsāmāntādhipatēh Chalukya-kulajanmanah sāmanta
chūdāmanēh śīmād Arikēsarinah pratha-
m putrasya śīmād Vāgarāja pravardhamāna vasundharāyām Gangadharāyām
vinirmâpitam idam Kāvyaṁ.

When 881 years in the Śaka era have elapsed, on the 13th lunar day of the month of Chaitra in the year Siddhārtha, and when Krishnaarāja was reigning in Melyāti after conquering Pāṇḍava Simhalôchana, Chêrama and other kings, in the Ganga country under the rule of King Vāga, the eldest son of Arikēsari, a descendant of the Chālukyas, and the crest-jewel of the feudal chiefs under King Krishna his feudal lord, this work was caused to be composed."

123. Here Arikēsari is the second Arikēsari (A.D. 941) one of the Chālukya feudatories of the Rāshtrakūṭas. His son was Vāga. King Krishna referred to here is Krishna III (A.D. 940) of the Rāshtrakūṭas. King Chêrama referred to here can possibly be no other than the one of the same name mentioned as one of the Śaivite Saints and as a contemporary of Sundarapāmbināyanār. Simhalôchana seems to have been one of the Pallava kings. It follows therefore that Sundarapāmbināyanār lived about A.D. 941.

Some other manuscript records.

124. Some manuscript records were found in the possession of Mr. Chaturanga Basavarāja Arsu at Mysore.

125. One of the records is said to be the copy of an inscription dated Śaka 1535. It is of some importance as it gives the genealogy of the Kannaḍa poet, Mangarāja.

126. According to this record, Mādhavarājendra, King of Changaladēśa had a son named Vijayarāja by his queen Kusumājammanī. Vijayarāja was so called because he was born at the time of his father's victory over enemies. He ruled over a territory of the annual value of 80 lakhs (of varahas) with the capital Pirarājapaṭṭana and was a Jaina in religion. To him and his queen Padmājammanī was born a son named Mangarāje-arasa. His queen was Kamalājammanī. He and his queen were devout Jains.

127. Mangarāja was a poet and wrote the books Rāmanasangīta, Harivamśa, Sanatkumāracharita, Śrīpālacharita, and Samyaktvakaumudi. He ruled over a country yielding 8 lakhs (of varahas) annually and had marriage relation with the families of Chāmuṇḍirāyaru and Changālarāyaru. He built the fort at Kallahalli and also fortified the villages Chilukunda, Mallarājapaṭṭana, Kaṭṭemalaluvādi, Doddahunasūru Hanagūdu, Hebbinakuppe, Tammāḍihalli and Pālupāre. He also constructed several tanks and Jaina temples. The temple at Yamagumba was constructed by him. He set up in it the images of Pārśvanāthasvāmi, Padmāvatiammanavarū, and Chennugabrahmarāya and endowed it with lands.

128. The record next gives the names of the descendants of Mangarāja and the parentage of the ladies married to them. They are also stated to belong to Bhāradvājagōtra, Tribhuvanasūtra and Padmākara-pravara. It concludes with a statement that the above śāsana was written by Dēvarājearasu (a descendant of Mangarāja) at Dhātupura.

129. Another manuscript gives an interesting account of the origin of the village Beṭṭadpura.

According to this manuscript, King Vikramarāya, chief of Nanjarājapaṭṭana, once went to the hill Anjanagiri with his minister, Mangarasa for constructing a fort. During his absence, his capital was attacked by enemies on the 3rd lunar day of the bright half of Māgha in the year Plava, 1469 of Śalivāhana era, and Anantarāja who was entrusted with the defence of the capital during the King's absence fought hard with them and died in battle. But before his death he had sent away the royal family with proper escort to the place where the King was. Ere long the whole kingdom fell into the hands of enemies and the King had to seek refuge in a forest with his retinue, his son Changalarāya, and the minister Mangarasa. The King and the minister next thought of a stratagem and sought the friendship of the warriors of the Bēḍa caste who lived near by, in order that they might recover their lost kingdom with their assistance. But when the Bēḍas were requested by the King to permit him to build houses and live near them as friends, they refused to co-operate unless the royal party agreed to give their daughters in marriage to them. The royal party had therefore to feign willingness to this condition; but demanded that the Bēḍa should first assist in building suitable homes for them before they could celebrate the marriage of their daughters. The Bēḍas consented to this and the royal party had suitable habitations built for them near the settlement of the Bēḍas. Shortly however, the royal party created feuds among the Bēḍas and conquered them all and took possession of their lands. They next built a town near by and named it Uttunga-vikramapura and fortified it. Further conquests followed and the King built a *trikūṭāchala* Jaina temple at Chikka Hanasōge at the request of the queens Chennājidēvi, Kempājidēvi and Marudēvammanī and set up in it the images of gods Ālīśvara, Śāntīśvara and Nēmiśvara and granted for its service villages Doddā Hanasōge, Chikka Hanasōge and Channamagge. The King next went on in increasing his kingdom. One day he found, while encamped near Tīrthankarabeṭṭa a hare pursuing a dog and thinking that it was an auspicious site for habitation he built a fort there and induced people to migrate to it and named the town Beṭṭadapura. This town was given away to his son Chengalarāya. The King remained at Uttunga-vikramapura and constructed two tanks Kshīrasamudra and Dvārasamudra, named the village near them as Mallināthapura and bestowed it for the service of god Mallinātha. He next built the town Kallahalli and gave it with the adjacent territory to his minister Mangarasa. The record concludes with the statement that all the details found therein are found in an inscription stone at the entrance of the village Tunga and that a copy of it was taken away by Mackenzie Sahib in the year Akshaya.

130. In Para 3 of my Report for 1923-24, I referred to the presence of a figure with the word Jain written below it on the side of the pedestal of the double Linga in a cave near the Ānjanēya temple at the foot of the hill in Beṭṭadapur. The association of a Jaina image with Śaivite Linga points to the inference that a sort of reconciliation was effected between the Jainas and the Lingāyets during the rule of the Chengālvās in the second half of the sixteenth century. The earlier Chengālvās were feudatories of the Hoysalas and Jainas in their faith, like their feudal lords, the Hoysalas, during the eleventh, twelfth, thirteenth, fourteenth and fifteenth centuries. The grant of an extensive plot of wet land of fifty *Khandugas* in sowing capacity for the purpose of feeding the poor by Chengālva Piḍuvayya in Śaka 1013 mentioned in a stone inscription discovered during this year in Kinangur, Hunsur Taluk, is a conclusive evidence that he was a Jaina. That Mangarasa, minister to Chengālva-Vikrama in Śaka 1547 was a Jaina is evident from his Jayanṛpacharita, Śāpālacharita and other works.

131. But Nanjunḍarāja, Śrīkanṭharāja and other Arasus of Nanjarājapaṭṭana called themselves the descendants of Chengālvās in their inscriptions and were Śaivites, as proved by the endowments of lands granted by them for the service of Mallikājuna on the top of the hill. It is probable that, as stated in the records referred to above, the image on the top of the hill was originally that of Mallinātha, one of the Tīrthankaras of the Jainas and was replaced by a Linga during the reign of Nanjunḍarāja or Śrīkanṭharāja in the latter half of the sixteenth century.

132. According to inscriptions found in Chikka Hanasōge (Yedatore 26.27), there were Bastis of Ādiśvara, Śāntīśvara, and Neminātha constructed as early as the first half of the 11th century A. D. It is therefore difficult to decide whether the *Trikūṭāchala* referred to in the above records as newly constructed by Mangarasa in Chikka Hanasōge was a new Basti or whether the old Basti was renovated and was regarded as a new construction.

133. A third manuscript is similar to the previous number, but purports to give an account of the history of the rulers of Kallahalli.

According to this record, certain Jaina Kshatriya families left Dvārāvati at the time of its disappearance and settled in various countries. Among the descendants of such families who lived at Vijayanagar, two Kshatriyas named Mangarasa and Changalarāya, finding famine and political disturbances raging in the country departed from the place with their families also taking with them 500 to 600 families of Jaina Kshatriyas who were their friends. After some time Mangarasa along with some families settled at Piripattana and Changalarāya with other families settled at the town called Tunga. At that time, the country around was subject to the Bēḍas who were ruling there as Pālégars. These Bēḍas were rich and proud and seeing the Kshatriya families settled among them, demanded of them their daughters in marriage. The Kshatriyas could not openly refuse the demand as the Bēḍas were all powerful and so evaded the demand by saying that the marriage ceremony could only be performed in their house and that as they had a large number of relations they must have a commodious house first and then they would give away their daughters in marriage to the Bēḍas. The Bēḍas were pleased with the promise and went away. The Kshatriyas then built a big house consisting of six large halls ostensibly for marriage and dug up a well at the back of the last hall. One day they mustered up their forces and sent word to the Bēḍa chiefs to come for the marriage. The Bēḍa chiefs felt elated with the prospect of a marriage alliance with Kshatriyas and repaired to the place with their families. When the Bēḍas reached the house the Kshatriyas told them that it was a custom of theirs that only a single pair of married couples should enter the house at a time. The Bēḍas therefore went inside two by two. As each pair went to the innermost hall the Kshatriyas arranged to have their heads cut off and bodies thrown into the well. Thus all the Bēḍas were killed and Mangarasa conquered all the neighbouring country by the prowess of his arms and became king of a territory of an annual value of 48 lakhs (of varahas) with Piriṃpāṭṇa as capital. Changalarāya became King at Rangapaṭṭana. Both these were feudatories of Vijayanagar Kings.

The record ends abruptly after mentioning that there was some dissention among the families of Kaḷale chiefs

134. Another record gives the genealogy of Mangarasa, as follows:--
Mādhava was the King of Dautapura in Hosavittināḍ in Hōsalavishaya; his son was Vijayēndra; his son Mangarasa, the ruler of Kallahallināḍu; his son-Jayarājēśvara.

It next states that Mādhavarājaṇḍavarāḍeyar ruled over Kallahalli and Piyāpaṭṇa kingdom for 6 years and at the end of the period entrusted the government to his eldest son Mādhavarājaṇḍavarāḍeyar and became a *sanyāsi*. His successor Mādhavarājaṇḍavarāḍeyar ruled in great state defeating the chiefs called Rāya-rāvutas and the palegars in Changunnāḍu

and after a rule of 5 *pattas* he became a *sanyāsi* leaving the kingdom to his younger brother Vijayarāyavarāḍeyar. Vijayarāyavarāḍeyar next ruled for 3 *pattas* and became an ascetic at the end of the period. His successor was his younger brother Vijayarājaṇḍavarāḍeyar. He fought with Rāyarāvuta and died in battle. His son and successor was Mangarasa who ruled for 6 *pattas* and at the end of the period entrusted his young son Jayarājēśvara to the care of his uncle's son Nanjunḍarasu and of his *pradhāna* Bommarasayya and became a *sanyāsi*. After Nanjunḍarasu had administered the kingdom for 1 *patta* and Bommarasayya died, Nandināthayya, general of Rājavarāḍeyar, invaded the kingdom and Nanjunḍarasu was wounded in battle and died leaving the kingdom to Jayarājaṇḍavarāḍeyar. Soon after, the whole country fell into the hands of the enemy and Jayarājēśvara went to his palace at Kallahalli and was invested with the government of a country of 15,000 varahas by Rāja Varāḍeyar.

His descendant was Channarājars. In his time the Mahrattas plundered the country and the king died leaving the kingdom to his son who was a minor of 3 years. During his minority the kingdom came to an end.

PART III.—EPIGRAPHY.

135. Among the epigraphical records discovered during the year the most important are (1) the Hebbata grant of the Kadamba King Vishṇuvarma and (2) the Bedirūr grant of the Ganga King Bhūvikrama. Speaking of himself Vishṇuvarma says that he was the son of Krishṇavarma and that he was installed on the throne by a Pallava King called Śāntivarma. Among the Pallavas so far known, no such King as Śāntivarma is anywhere mentioned. The only fact that this plate brings to light is that, while Mayūnīśarma, the founder of the Kadamba dynasty worsted the Pallavas and asserted his supremacy over them, Vishṇuvarma who is removed by six generations from the founder was obliged to be a feudatory to the Pallavas.

136. Coming to the Garga grant, we find that, unlike other Ganga Plates, this grant is dated Tuesday the 10th lunar day of the bright fortnight of the month of Chaitra with the constellation Makha in the Śaka year 556. The week day and the constellation of the day are found correct on verification. Another interesting feature of this grant is the mention of the name Karikāla Chōla who is described here in consonance with the accounts given of him in Tamil literature as *kārita-Kāveri-tīra*, one who has caused the construction of banks to the Kāveri. What, however, tends to prove the genuineness of the plate is the fact that the gift of the village was neither to a Brahman nor for the service of a temple but to a feudatory chief, a *sachchhāḍra* of the Bāṇās.

137. Another interesting epigraph is the stone inscription recording the grant of wet fields of fifty *Khandugas* in sowing capacity by Chengāḷva Piḍuvayya in Śaka 1013 for the purpose of *Abhāradāna* or gift of food to the poor.

138. The other records are later ones relating to the Kings of Hoysala dynasty, those of Vijayanagar, and the Mysore Kings.

139. NEW INSCRIPTIONS DISCOVERED DURING THE YEAR.

1.

BANGALORE DISTRICT.

Ānekal Taluk.

On a stone set up in a field on the way to the village Bidaraguppe to the south of the village Sarjāpura.

Size 4'—3" × 1'—2".

Kannaḍa language and characters.

1. svasti Yiva-samvacha-
2. rada Chayitra su 15
3. lu Dāsapanavarige sa-
4. rvamānyavāgi ko-
5. ṭṭa hola khaṃ ½
6. yidake tapidavaru
7. . . . diṛhake hō-
8. guvaru gauḍaru

Note.

This records the gift of a piece of land with the sowing capacity of ½ khaṇḍuga as a sarvamānya to Dāsapa on the 15th lunar day of the bright half of Chaitra in the year Yuva.

2.

Bangalore Taluk.

Copy of a sannad in the possession of Mr. N. Venkaṭa Rao, Agent. Kundāpur Vyāsurāya Māṭha in Bangalore.

1. Śrī-Krishnarāja-Voḍeyaravaru
2. Parābhava-samvatsara da Pushya ba 3 llu Śrīmatu Paṭṇada-
3. hōbali-sīme-vichārada Kāntayyage barasi kōluhisida nṛūpa
4. adāgi Chennapaṭṭaṇḍalli nūva Lakshmīdharatīrthanige avaru idda
5. sthalaḍalli kōṃ gu 360 munṇū aruvattu varahāvanṇu aṭhava ne-
6. yinda prativarushadalliyū koṭṭu baruva hāge kaṭṭe māḍisi
7. yiditāda kāraṇa ā-prakāraḷḷe Lakshmīdharatīrthanige varuṣa
8. vondakke kaṇṭhūva gulige munṇū aruvattu varahāda prakāraḷḷe
9. prati-varushadalliyū aṭhavaṇeyinda nelādhāravāgi koṭṭu baruvudu
10. vī-nirūpa-pratīyannu chāvaḍi-karaṇika kaḍitaḷḷe barasi tinugi
11. koḍuvadu śrī

Note.

This is a *nirūpa* (order) addressed by Krishnarājavoḍeyar, King of Mysore, to Kāntaiya, officer in the department of Paṭṇada-hōbali-sīme-vichāra, directing him to pay every year 360 Kaṇṭhūva varahas to the guru Lakshmīdharatīrtha at Chennapaṭṇa and to file a copy of this order in the register (kaḍita) of the clerk of the office (Chāvaḍi-karaṇika). The order is dated the 3rd lunar day of the dark half of Pushya in the year Parābhava.

3.

Copy of another sannad produced by Mr. N. Venkata Rao, Agent of the Kundâpur Vyâsarâya Maṭha at Bangalore.

1. Śrī-Kṛṣṇarâja-Vodeyavararu
2. Siddhârthi-samvatsarâda Śrâvaṇa ba 12 llu śīmatu
3. Āyakaṭṭina nammu Chikkayya Vichârada Chikka Nanjarâ-
4. jayya dēvasthânâda sîme-pârapattegâra Karakaige sa-
5. hâ baresi kaluhisiâda nirûpa adâgi Chennapaṭṭanaḍalli vi-
6. ruva maṭha yidakke salluva svâstya grâmagalu dēvatâ-
7. rehane sahâ Vyâsarâyara muṭhâda Raghunâthatîrthara ha-
8. vâlige hondisi koṭṭu ittashṭe yathâpiakâiakke Chen-
9. napaṭṇada maṭha idakke salluva svâstya grâma dēva-
10. târchane sahâ Chennapaṭṇada maṭhâda Lakshmîdharatîrthara ha-
11. vâlige naḍesikonḍu baruvantha kaṭṭe mâḍisi iddi-
12. tâda kâraṇa â-mêrege Chennapaṭṇada maṭha idakke salluva
13. svâstya grâma dēvatârchane sahâ Lakshmîdharatîrthara
14. maṭhâda havâlu mâḍisi koṇḍu baruvudu vi-Lakshmî-
15. dhuratîrtharige iṣhege Chennapaṭṇada aṭṭhava nevinḍa neladhara-
16. vâgi koṭṭu baruttâ iruva hanavannu koḍade nilli-
17. sikonḍu â-bage hanavannu vichârada châvaḍige bare mā-
18. ḍikonḍu vî-nirûpada pratiyanru châvaḍi-karaṇika-
19. rakaditakke baresi tirugi Lakshmîdharatîrthara havâlige
20. koḍuvudu śrî.

Note.

This like the previous number is a nirûp addressed by Kṛṣṇarâja Vodeyar II of Mysore on the 12th lunar day of the dark half of Śrâvaṇa in the year Siddhârthi to Chikkayya of the office of Āyakaṭṭ, Chikkananjarâjayya of the office of Vichâra, and Kanakayya, the *sîme-pârapattegâr* of temples, directing them to invest Lakshmîdharatîrtha of Chennapaṭṇa mutt with the management of the Maṭha at Chennapaṭṇa and of the villages belonging thereto and also conducting the worship of the gods therein, which was formerly administered by Raghunâthatîrtha of the Vyâsarâya Mutt. The nirûp further directs the discontinuance of annual payment of *neladhara* (a grant) from the Aṭṭhavaṇe office to Lakshmîdharatîrtha and remittance of the amount to the Vichârada-Châvaḍi Office. A copy of this nirûp was directed to be preserved in the register of the Châvaḍi-Karaṇika while the original nirûp was to be handed over to Lakshmîdharatîrtha.

4.

Channapaṭṇa Taluk.

Copy of a copper plate grant in the possession of Suphalada Kêśavâchârya at Channapaṭṇa.

1. ramas tungu-śiraś-chumbi-chandra-châmara-châravê l trailôkya-nagarâ-rambha-
2. mûlastambhâya Sombhavê l Harêr lîlâ-Varâhasya dâmshtâ-daṇḍas sa
3. pâta naḥ Hêmâtri-kalaśa yatra dhâtî chhatra-śrîyam da dhau svasti
4. śrî-vijayâbhyudaya Śâlîvânana-śaka-varshangalu 1706
5. neya sanda vartamâna Kîrôdhi-samvatsarâda Phâlguna bahula 8 yalu
6. Âtrêvasa-gôṭrar âda Âśvalâyana-sûtrar âda Annâjirâyana prâ-pauṭrarâ-
7. da Rangarâyana pauṭrar âda Bhîmarâyana putra âda Rangarâ-
8. yaru Kaundînya-sagôṭrar âda Âśvalâyana-sûtrar âda Dharmâ-
9. purî Rangâchârya prâ-pauṭrar âda Śêshagiriâchârya pauṭra-
10. râda Râmâchârya putra âda Śêshagiriâchâryavararige
11. barasi koṭṭa griha-dâna-patîa-kramav ent erdare nammaḡe pitîârjita-
12. vâgi banda Chennapaṭṇada killevalliruva namma maneḡe vuttara-
13. dalliruva namma dânaḍa koṭṭige bhûmiyannu namma hiriyara mṛita-di-
14. vasa-punya-kâladallu sa-hiraṇyôdaka-dâna-dhârâ-pûrvaka śrî-kṛi-
15. shṇârpaṇa-pûrvakavâgi koṭṭevâda kâraṇa î-bhûmige sêrida
16. jala-taru-pâshâṇa-akshînâgâmi-nidhi-pikshêpa-siddha-sâdhyan-
17. gal emba ashṭa-bhôga-têja-svâmyagaḷannu namma

18. putra-pautra-pâramparavâgi â-chandîârka-sthâyi-
19. galâgi sukhadim anubhavisikondu munde nîvu mâdatakka dâ-
20. nâdhi-vinimaya-vikrayagal emba vyavahâra chatushtayangaligu
21. nimage saluvudu yembadâgi namma stûi-putra-jñâti-dâyâda-
22. sâmantâdyanumatîyinda kottu yidhêvâda kâraṇa nîvu î-
23. bhûmiyalli mane kaṭṭikondu śreyah-prârthane-mâḍikondu
24. sukhadinda iruvudu yembadâgi bardu koṭṭa dâna-
25. śâsana idakke sâkshigalu Âditya-chandrâvanilônalaś cha dyaur Lhû-
26. mir âpô hrîdayam Yamaś cha lahaś cha râtriś cha vubhê cha sardhyê
27. dharmas cha jânâti narasya vṛittam
28. śrîrama

Note.

This is said to be a copy of a copper-plate grant which is not found. It begins with the usual invocation to Sambhu and Varâha and records the gift of a building site inside the fort of Channapaṭṇa to Śêshagiriyaçhârya, son of Râmâchârya, grandson of Śêshagiriyaçhârya, and great-grandson of Dharmapuri Rangâchârya of Kaundinya-sagôtra and Âśvalâyara-sûtra by Rangarâya, son of Bhîmarâya, grandson of Rangarâya, and great-grandson of Annâjirâya of Âtrêyasa-gotra and Âśvalâyara-sûtra, on the anniversary day of the death of the donor's father. The gift is dated the 8th lunar day of the dark half of Phâlguna in the year Kiôdhi, 1706 of Śâlivâhara era, corresponding to 3rd March, A. D. 1785. The witnesses to the grant are stated to be the sun, moon, wind, fire, etc.

5.

At Hosahalli, in the Hobali of Channapaṭṇa, on a stone near the ruined maṇṭapa in the village boundary.

Size 4'—6" × 3'—0".

Kannada language and characters.

1. svasti śrî-vijayâbhyudaya Śâli-
2. vâhana-śaka 1449 neya Saiva-
3. jitu-se mvatsarada
4. śrîmanu-mahârâjâdhirâja
5. râja-peramêsvara Krishṇadêva-
6. mahârâyeru prithivî-râ-
7. jvam gaivali Vijayapura-
8. da asêsha nâda-gavudu-
9. galu Bavirapanâyakage
10. yajamânatanakke koṭṭa
11. mânyada gadde kha hola
12.

Note.

This inscription records the grant of a field with the sowing capacity of $\frac{1}{2}$ khaṇḍuga to Bavirapanâyaka by all the nâda-gavudus of Vijayapura in consideration of his holding the office of Yejemân (headmanship) of the nâdu in the year Saivajitu, 1449 of Śâli-vâhana era, during the reign of the illustrious mahârâjâdhirâja Krishṇadêva-mahârâya of Vijayanagar. The date is not verifiable.

6.

At the village Kannasandra in the Hobali of Channapaṭṇa, on a rock at the foot of the hill.

Size 3'—3" × 2'—2".

Kannada language and characters.

- | | |
|----------------------|-------------------|
| 1. śrî Râma | 5. makkaḷu Ranga- |
| 2. mahârâja-mâ- | 6. râyara kaṭṭu- |
| 3. nya râja-śrî Bhu- | 7. koḍage hola |
| 4. jangarâyara | 8. śrî śrî śrî |

Note.

This records the grant of a plot of land as *kattukodage* to Rangaiyaru, son of Bhujangaraya.

7.

Bûdinatta grant of Mâsti Krishnarâjagavudarayya dated Śaka 1680 in the possession of the agent to Vyâsarâya Mutt at Brahmanyapua in the Hobali of Channapaṭṇa

1. namas tuṅga-śiraś-chumbi-chandra-châmara-châravê l trailôkya-nagarâ-rambha-mûla-
2. stambhâya Śambhavê l svasti śrî-vijayâbhyudaya-Śâlivâhana-śaka-varshan-gaḷu 1680 neya
3. Bahudhânya-nâma-samvatsarâda Āshâḍha su 15 lu śrîmad-râjâdhirâja-râjaparamêśvara śrî vîrapratâpa Śrîngarâya-mahârâyarayyanavaru prithivî-sâmbrâjyam gai-
5. vuttiralu Achyuta-gôtra-pavitrar-âda śrîman-Mâsti-Immaḍi-Chikkadêvarâja-gavudarayyanavara putrar âda Mummaḍi-Hiriya-gavudarayyanavara putrar â-
7. da śrîman Mâsti-Krishnarâja-gavudarayyanavaru śrî-Lakshmîdharatîrtha-śrîpâdangalavarige barisi koṭṭa
8. bhû-dâna-dharma-śâsana-kramiventendare namma Hastigiridurgada âlvikege saluva Talî-
9. guṇṭe hôbali valitavâda Bûdinetta-grâmavannu î-divasa sômôparâga parva-pu-
10. nyakâlādallu Sâmbaśiva-prîtiyâgi nimage dâna-dhârâ-pûrvakavâgi koṭṭev âda kâ-
11. raṇâ Achyuta-gôtra-pavitrar âda śrîman Mâsti-Mummaḍi-Chikkadêvarâja-gavudarayya-
12. navara putrarâda Mummaḍi-Hiriyanṇa-gavudarayyanavara putrar âda śrîman-Mâ-
13. sti-Immaḍi-Krishnarâja-gavudarayyanavaru śrîmad Vyâsarâyasa-samsthânâdhîśvararâ-
14. da śrî-Râmachandratîrtha-śrîpâdangalavara vara-kumârakarâda śrîmal-Lakshmîmanôhara-
15. tîrthavarâ kara-kemala-saṅjâtar âda śrîmal Lakshmîdharatîrtha-śrîpâdangalavarige naṇi-
16. m Hastigiridurgada âlvikege saluva Taliguṇṭe-hôbali valitavâda Bûdinatta-grâma-
17. vannu sômôparâga-puṇyakâlādallu Sâmbaśiva-prîtiyâgi dâna-dhârâ-pûrvakavâgi ko-
18. ṭṭevâgi î-saivamânyavâgi nimage koṭṭa grâmadânâdhikrâya-parivartane-
19. galige nimage yôgyavâgi sallatakkaddâgiyû î-grâmada yalle chatuṣ-sîmevalagana
20. jûlitaru-pâshâṇa-midhi-nikshêṭṭ: lakshmi-âgâmi-siddha-sâdhyangaḷ emba ashṭa-bhôga-têja-
21. svâmvagudannu nîvu anubh- visikonḍu baralullavaru vendu śrîmad Vyâsa-
22. râvara samsthânâdhîśvarar âda śrîmad-Râmachandratîrtha-śrîpâdangalavara vara-ku-
23. mîrakar âda śrîmal Lakshmîmanôharatîrtha-śrîpâdangalavara kara-kemala-saṅjâtar
24. âda śrîmal Lakshmîdharatîrtha-śrîpâdangalavarige Achyuta-gôtra-pavitrar âda śrîman-
25. Mâsti-Immaḍi-Chikkadêvarâja-gavudarayyanavara putrar âda Mummaḍi Hiri-
26. yanṇagavudarayyanavara putrar âda śrîman-Mâsti-Immaḍi-Krishnarâja-gau-
27. darayyanavaru namma Hastigiridurgada âlvikege saluva Taliguṇṭe-hôbali-
28. valitavâda Bûdinatta-grâmavannu â-chandrârka-sthâyigalâgiyû
29. anubhavisikonḍu baralullavaru vendu sômôparâga-puṇyakâlādallû
30. śrî-Sâmbaśiva-prîtiyâgi tri-purushôddêśavâgi trikaraṇa-śuddhiyâgi tri-vâcha-
31. kadalliyû dhâreyan eredu barasi koṭṭa bhû-dâna-dharma-śâsana sva-dattâd

32. dviguṇam puṇyam para-dattānupālaram paradattāpahārēṇa sva-dattam
nishphalam bha-
33. vēt sva-dattā putrikā dhātrī para-dattā sahōdarī anya-dattā bhavēn mātā
34. vipra-dattā vasundharā mad-vaṁśajāḥ para-mahipati-vaṁśajā vā yē pārthi-
35. vāḥ satatam ujvala-dharma-chittāḥ mad-dharmam ēva paripālanam ācharanti
tat-
36. pādūkā-dvayam ahaṁ śirasā vahāmi ||

Note.

This is said to be a copy of a copper plate grant the original of which is stated to have been sent to some court as an exhibit. It begins with the usual invocation to Śambhu and records the gift of the village, Būdinatta, in Taligunṭe Hobali, in the country of Hastigiridurga with all rights of possession to Lakshmīdharatīrtha, disciple of Lakshmīmanōharatīrtha, who was a disciple of Rāma-chandratīrtha of the Vyāsarāya Mutt by Māsti Krishṇarājagaṇḍarāya, son of Mummaḍi Hirevagaṇḍarāya, and grandson of Māsti Immaḍi Chikkadēvarājagaṇḍarāya of Achyuta-gōtia, during the reign of Śrīrangarāya of Vijayanagar. The grant is dated the 15th lunar day of the bright half of Āshāḍha in the year Bahudhānya, 1680 of Śālivāhana era, on the occasion of a lunar eclipse, corresponding to 20th July, A.D. 1758 on which date, there was according to Swami Kannu Pillai's chronology, a lunar eclipse. The record ends with the usual imprecations.

8.

Singanahalli grant of the Vijayanagar King Venkatapatirāya dated Śaka 1516 in the possession of the Vyāsarāya Mutt at Abbūr in the Hobali of Channapaṭṇa.

1. namaḥ tūṅga-śiraś-chumbi-chandra-
2. chāmura-chāravē | trailōkya-nagarā-
3. ramba-mūlastambhāya Śambhavē ||
4. svasti śrī-vijayābhyudaya Śa-
5. livāhana-śaka-varsha sāvirāda 500
6. 16 neya Jaya-saṁ | Māga-śu 15
7. lu śrīmad-rājādhirāja rājapāṇḍmē-
8. śvara śrī vīrapratāpa śrī-Venkatapati-
9. dēva-mahārāyaru samasta-rājya-
10. vānnu paripālisuva samaya-
11. dōlli avara ājñā-dhārakar āda
12. Sōde Arasappanāyakaru
13. Sōde-rājyavānnu sad-dharmadim
14. paripālisuva kālādalū
15. śrīmat-parama-hamsa-parivrajaka-
16. Vyāsātīrtha-śrīpādangalavarū
17. ārādhisuva śrī-Vēṇugōpālākri-
18. śṇadēvarige Hulikallinalliruva śrī-
19. Lakshmīnārāyaṇa-muntāda dē-
20. varige amṛitapaḍi nardādīpti
21. rathōtsava pañcha-parva muntāda
22. vibhavangala naḍisuva nimittavāgi
23. dēvara sēvegalū
24. ā-chandrārkaṇḍavāgi naḍava prakāra tāvu tam-
25. mā vidyā-baladinda kūḍisida grāma-sīmegala
26. śilā-śāsanagala kramavēntendaṇḍe Sōde-sīmege sa-
27. luva grāma | Kopada grāma | Kesuvinaṁane sthala
28. Amuchimarē sthala | Singanahalligrāma | Harima-
29. ne sthala | Hānagōḍu grāma | ubhayesthala grā-
30. mā 10 ke sistu koṭṭu Śravaṇūru 705² 4 da svā-
31. stheyānnu sa-hiraṇyōdaka-dāna-dhārā-pūrvakavāgi
32. śrī-Krishṇadēvarū muntāda dēvarugala
33. sēvege biṭṭevāgi ī-svāstivānnu nimma śishya-
34. pāraparyavāgi āli anubhavisikoṇḍu
35. ēkāṇukūladinda dēvatā-sēveyānnu
36. naḍasikoṇḍu baruvudu vēm-
37. du barasikoṭṭa śāsanake āda sā-

38. kshigaḷu âditya-chandrâv anilônala-
39. ś cha dyaur bhûmir âpô hṛdayam Yamaścha aha' ś cha râtriś cha ubhê cha sandhyê
40. dharmas' cha jânâti narasya vṛittam ||

Note.

This copper-plate grant records the gift of the villages Kopadagrâma, Kesuvinamane sthala, Amuchimane-sthala, Singanahalli-grâma, Harimane-sthala, and Hânagôḍu yielding an annual value of 705 Śravaṇûru (Śavaṇûr) varahas and 4 haṇas, by the donor Arasappanâyaka, chief of Sôde, a feudatory of the Vijayanagar King Venkaṭapatidêva to the mutt of Mâdhva guru Vyâ. atîrtha for the expenses of maintaining a perpetual lamp-light, food offerings, car-festival, etc., of the god Vêṇugôpâlakṛishṇa in the Mutt and god Lakshmînâiâyaṇa in Hulikal. The grant is dated the 15th lunar day of the bright fortnight of Mâgha in the year Jaya, 1516 of Śâlivâhana era, corresponding to 15th January A.D. 1595. The date is not verifiable. The witnesses to the gift are said to be Sun, Moor, Wind, Fire, etc.

9.

Mâpachchârlapalli grant of Javvâdi Vîrappanâyani dated Śaka 1693 in the possession of the Vyâsarâya Mutt at Abbû in the Hobali of Channapaṭṇa.

1. srî-Râma
2. svasti srî-vijayâbhyudaya Śâlivâhana-śaka-varshambulu 1693 agurêṭi Nandana-nâma-samvatsaram
3. Āsvayuja-suddha 15 lo śrî-bhû-varâhakshêtrâdhîśvara âranda-nilaya-vimânastha dvi-prakârântargata Śêshaśeila-
4. nivâsa Makaradhvaja-lâvaṇya Dipakarakôṭi-prabhâ-bhâsamâna Ramâ-brahmâdi-niyâmaka sakala-lôka-pâlana-dhurendhara
5. bhakta-jana-mandâra râjâdhiirâja-Mahârâja pûrva-dakshiṇa-pâschimôttara-chatus-samudra-mudritâvanîśvarâbhi-
6. vanditaśrî-Venkaṭâchalasvâmi Venkaṭâchalamandu ratna-simhâsanârûḍhulai pṛithvî-sâmbrâjyam châyuchu-
7. nuṇḍagânu śrîmat-paramahamsa-parivrâjakâchâryatvâdyanêka-guṇa-sampanna śrîmat-pada-vâkya-pramâṇa-pârâ-
8. vâra-pârangata sarva-tantra-svatantara śrîmad-Vaishṇava-siddhânta-praticthâpanâchârya śrîmad-Vidyânagara-Karṇâṭaka-
9. simhâsanâdhîśvara śrîmad-Vyâsamuni-Varada-Gôpâlakṛishṇadêva-divya-śrîpâda-padmarâdhaka śrîmad-Vyâsarâya-
10. samsthânâdhipati śrîmal-Lakshmîmanôhara-tîrtha-śrîpâda vara-kumâra śrîmal-Lakshmîdharatîrtha-śrîpâda-kara-kamala-saṅjâta
11. śrîmal-Lakshmîvallabha-tîrtha-śrîpâda-sarôjâmulaku Vâlmîki-gotia-pavitulaina Mannala-vamsâbdhi-paripûrṇa-chandulaina
12. Gutti Hannimbaragoṇḍa Konkaṇadêśa-vibhâshânkulaina Basavaśankara-birudânkitulaina Ângana-
13. mala-śâsanâdhîśvarulaina Mêlupâkam Kambinâyani-Javvâdivara-murti-Nâyanivari pautru-
14. layina Venkaṭapatinâyanimvâri putrulayina Javvâdi Vîrappanâyagîgânu vrâyinchî yichehina
15. grâma-bhû-dâna-dharma-śâsana-kramam-etlannaru mâ yêlupaḍiki raḍiche chaṭṭusîmalôni Adavi-vadduna Mâpachchârlapalli-
16. grâmam vaguṭini mîku dhârâ-dattam chêsi sômôparâga-punya-kâlamardu sa-hiraṇyôdaka-dâna-dhâra-pûrva-
17. kamugânu tripurushôddêśyamugânu trikaraṇa-siddhigânu tri-vâchaka-mugânu dânadhi-kraya-parivartanaku yôgya-
18. manuṭlugânu dhârâ-dattam chesiyunnâmu ganuka yî-grâmamunaku kaligina niddhi-nikshêpa-jala-taru-pâshâna-
19. akshîni-âgâri-iddha-sâdhyambulariyedi ashta-bhôga-têja-svânnyamulen nu vâpî-kûpa-taṭakâîama-nivêśana-
20. sahitamugânu mî-putra-pautra-pâramparyamugânu â-charḍiâika-sthâyigânu śrî-Vêṇu-gôpâlakṛishṇasvâni-
21. kainkaryam raḍapinchumari sukhâna unḍamani vrâyinchî yichehina grâma-bhû-dâna-dharma-śâsanamu Bangârûnattam

22. pedda-cheruvu kaṭṭi kiinda tûrpu-kâlavanu-maḍi pu l puttêdu maḍi dhârâ-dattangâ grâmantô kûda yippinchi-
23. nâmuganuka â-chandrârka-sthâyigânu anubhavincha tagadi
24. dâna-pâlanayôri madhyî dânaçh chhrêyônupâlanam l dârât svargam avâpnôti pâlanâd achyutam padam
25. sva-dattâd dvigunam punyam para-dattânupâlanam para-dattâpahâiêra sva-dattam nishphalam bhavêtu
26. mad-vamśa jāḥ para-mahîpati-vamśa-jâ vâ yê bhûmipāḥ satatan ujvala-dharma-chittāḥ l
27. mad-dharmam êva setatam paripâlayanti tat-pâda-padma-yugalam śirasâ namâmi l

Note.

This inscription records the gift of the village Mâpachchâlapalli in Aḍavivaḍḍu to the head of the Vyâsarâya Mutt, named Lakshmîvallabhatîrtha, disciple of Lakshmî-dharatîrtha, who was a disciple of Lakshmîmanôhara-tîrtha, by Javvâdi Vñappanâyana-nigârû, son of Venkaṭapatinâyanivârû, grandson of Mêlupâkera Kanchinâyani Javvâdi Varamûrtinâyani of the Vâlmîki-gôtra, a moon to the sea of Mannala family, ruler of the twelve Gutti villages, lord of Korkana-dêśa, possessed of the title of Basava-Sankara, and champion over Anganamala. The grant is dated the 15th lunar day of the bright half of Āśvayuja in the year, Nandara, 1693, of Śâlivâhana era. The date is not verifiable.

10.

Kôṭâdhivâsa copper-plate grant of Yatirâya Voḍeyar dated Śaka 1447 in the possession of the agent to Vyâsarâya Mutt, at Abbûr.

1. śrî-Gaṇâdhipatayê namaḥ śrî-gurubhyô namaḥ
2. śrî-Sarasvatyai namaḥ nirvighnam astu śubham astu
3. namas tunga-śiraś-chumbi-chandra-châmara-châravê l trailôkya-nagarârambha-mûla-tambhâya
4. Sambhavê svasti śrî-jayâbhyudaya nripa-Śâlivâhana-śaka-varushangalû 1447 sanda
5. yeṇṭaneya vartamâna-Pârthiva-samvatsarada Pâlguna-śudha 15 Sôma-vâradallu śrîman-mahâ-
6. râjâdhirâja râjaparamêśvara śrî-vîrapratâpa śrî-vîra-Krishṇarâya-mahârâ-yaru Vijaya-
7. nagariya simhâsanadallu chittayisi samasta-dushta-nigraha śishta-pratipâlaneyâgi saka-
8. la-varṇâśrama-dharmavarnu pratipâlisuttiha kâlādallu śrî-Krishṇarâya-mahârâyaru Bâ-
9. rakûru-râjyavannu Lingarasa-Voḍêrige pâliṣi â-nirûpadinda Yatirâya-Voḍêru Bâra-
10. kûru-râjyavan âluva-kâlādallu śrî-Krishṇarâya-mahârâyarige śatru-kshaya mitrôrji-
11. ta-âyur-ârôgya-aîśvarya-abhivṛddhiy âgabêkendu Ânegondiya Raghupa-
12. titîrtha-śrîpâda-voḍêru Śrînivâsatîrtha-śrîpâda-Voḍêru ârâdhisuva śrî-Râmachandra-dê-
13. vara naivêdya nandâdîpti avara bhikshâ-svâstige koṭṭa dâna-śilâ-śâsanada kramav en-
14. tendare Bârakûru-râjyada Kundâpurada grâmada vâlage Bhaṇḍâra-sthâlake saluva
15. Kôṭâdhivâsa l kke vrakku kuḷa 176-3 nûrayeppattâru mûru haṇavannu Adhivâsada sun-
16. kada ha ga 10 uhhayam ga 186-3 nûra-embhattâru mûru haṇavannu nû
17. śishya-pârampariyavâgi tandukoṇḍu sukhadalli anubhavisî bahiri yendu
18. Yatirâya-Voḍeyaru Raghupatitîrtha-śrîpâda-Voḍayarigu Śrînivâsatîrtha-Śrîpâda-Vaḍe-
19. yarigû â-chandrârka-sthâyigalâgi bâluviri yendu sômôparâga-puṇ-
20. nya-kâlādallu sa-hiraṇyôdaka-dâna-dhârâ-pûrvakavâgi dhâreyaṇ eredu
21. koṭṭevu Kôṭyâdhivâsavannu sarvamânya-sthâlavâgi kuḷavannu kaḍidu koṭṭadda-
22. nru nimma śishya-pârampariyavâgi â-chandrârka-sthâyigalâgi bâluhiri yen-

23. du Yatirāya-Voḍeyaru Raghupati-Voḍerigu Śrīrivāsa-Vaḍerigu dhāreya-
era-
24. du koṭṭa śilā-śāsana dāna-pālanayōr madhyē dānāch chhrēyōnupālanam
25. dānāt svargam avāpnōti pālanād achyutam padam Bārakūra Timmarasana
bara-
26. ha Kōṭādhivāsada nālvaru channigaḷa voppa ūra aravatteraḍu vokkalu
voppa
27. Yatirāya-Voḍeyara voppa mangala mahā śrī śrī śrī.

Note.

This inscription records the grant of the village Kōṭādhivāsa in Bhaṇḍāra-sthala in Kundāpura-grāma in Bārakūr Kingdom with an annual income of 186 varahas and 3 haṇas to Ānegondi Raghupatitīrtha-śrīpādavaḍeyar and Śrīrivāsatīrtha-śrīpādavaḍeyar for the expenses connected with the food offerings to god Rāmachandra-dēvaru worshipped by them and for their own maintenance by the donor, Yatirāya Voḍeyar, governor of Bārakūr Kingdom for the welfare of the King Vīra-Kṛishṇarāya mahārāya of Vijayanagar. The grant is dated Monday the 15th lunar day of the bright half of Phālguna in the year Pārthiva, Śaka 1447 corresponding to 26th February A. D. 1526. The record ends with the usual imprecations and the signature of the donor and the witnesses.

11.

Vyāsarājapura copper plate grant of the Vijayanagar King Śrīrangarāya, dated Śaka 1581 in the possession of the Agent, Vyāsarāya Mutt, Abbūr, in the Hobali of Channapaṭṇa.

1. śubham astu
2. namaḥ tunga-śiṇś-chumbi-chandra-chāmara-chāravē trailōkya-
3. nagarāt m̐bha-mūlastambhāya Śambhavē | Harēr lilāvarā-
4. hasya damshṭrā-dandas sa pātu vaḥ Hēmādri-kalaśa yatra dhātrī
5. chhatra-śriyam dadhau ēkāśītyadhikē pañcha-śatādhika-sahasrakē
6. śakābdānām Vikāryākhyā-vatsare māsi Kārtikē Paurṇi-
7. māsyām puṇya-vārē śubhē yōge tathaiva cha Bêlūra-
8. nagarē śīmāch-Chennakēśava-sannidhau śrīmat-paramahamsārya-pa-
9. rivrajaka-śekharaḥ pada-vākya-pramāṇākhyā-vārdhi-pāram-
10. gatās cha yē sarva-tantra-svatantrāścha Vyāsarājākhyā-yōgi-
11. naḥ Tarka-Tāṇḍava Tātparyachandrikā-granthakāriṇaḥ | Bhê-
12. dōjjīvana-san-Nyāyāmṛita-mandāra-mañjarī vidvad-vai-
13. dika-maryādā-pālanāya kritās cha yē śīmad-Vyāsa-
14. samudrādi-tatākādi-vidhāvināḥ pratyarthi-vādi-
15. nāgānām pañchānana-samāś cha yē Kṛishṇarāya-yaśaḥ-kshī-
16. ra-vārdhi-pūrṇa-sudhākarāḥ Kṛishṇarāya-sabhā-madhyē
17. pūjitā ishṭa-dēvavat tad-vaṁśa-sambhavaś śīmal-Lakshminārāya-
18. nābhidhāḥ yōgīndrāḥ Kṛishṇa-pat-kañja-sampūjana-parāś cha
19. yē tat-pāṇi-padma-sañjāta-Rāghunāthākhyā-yōginē
20. Bêlūru-pura-sīmāyām antarbhāvam samāśritam
21. Bommāṇḍihalli-sīmāntam pūrvasyām diśi samsthitam
22. Muṇḍagaṇḍākya-sīmāntam āgneyyām diśi samsthitam u-
23. ttarasyām Indumati . . . nadvā parishkritam Sūrāpurā-
24. khyā-sīmāntam uttarasyām diśi sthitam Hirēmēdūru-si-
25. māntam īśānyām diśi samsthitam nidhi-nikshēpa-pāshāṇa-si-
26. ddha-sādhyādi-samyutam akshīnāgāmi-samyuktam naḥi-ku-
27. lyā-sa-manvitam śishya-praśishya-bhōgārham kramād ā-cha-
28. dra-tārakam sarvamānyam chatuh-sīmā-sahitam cheika-bhō-
29. gyakam pratināmnā śōbharēna Vyāsarājapurā-
30. bhidham Śimbuga-grāma-nāmānam sarva-sasyābhiśōbhitam
31. śīmad-tājādhirājākhyē śrī-rāja-paramēśvarē śīmad-vi-
32. rapratāpe-śrī-Vīra-Śrīranga-bhūmipē śrī-samyuktē mahārājyē
33. Ghanaśila-mahāpuri ratna-simhāsanaūḍhē sāmrajyā-
34. bhisamanvitē Ātrēya-gōtrajōtpannaḥ Āpastambākhyā-
35. sūtrakāḥ Yajur-vēdi sadā dharmā-pa-

36. rāyaṇaḥ Śrīrangarājadēvādi-mahārāja-padābhidhāḥ
37. sa-hiraṇya-paṇyō-dhārā-pūrvakam dattavān mudā
38. śrī-Rāma

Note.

This inscription begins with the usual invocation to Sambhu and Varāha incarnation of Viṣṇu. It records the grant of the village Sambuga re-named Vyāsarājapura (with boundaries specified) in Bêlûrupura-sîma by the Vijayanagar King Śrīrangarāja seated on the jewelled throne in Ghanaśaila (Penukoṇḍa) to Raghunāthayogi, disciple of Lakshmī-nārāyaṇa-yōgi, worshipper of god Kṛishna and spiritual descendant of the sage Vyāsarāja who was author of Tarkatāṇḍava, Tātparya-chandrika, Bhêdōjjīvana, and Nyāyā-mṛita, constructor of the tanks Vyāsasamudra, etc., revered by King Kṛishnarāja. The grant is dated the full moon day in the month of Kārtika in the year Vikāri, 1581 of Śālivāhana era corresponding to 20th November, A. D. 1659 and is issued from the city of Bêlûr in the presence of the god Chennakêśava. It concludes with the signature of the King, Śrī Rāma.

12.

Kôḍamagge grant of Hanumappa Nāyaka, chief of Santebennûr, dated Śaka 1568 in the possession of the Agent, Vyāsarāja Mutt, Abbûr, in the Hobali of Channa-paṭṇa.

1. namas tunga-śiraś-chumbi-chandra-chāmara-
2. chāravêl trailōkya-nagarārambha-mûla-
3. stambhāya Sambhavê svasti śrī-jayâ-
4. bhyudaya nṛipa-Śālivāhana-śaka-va-
5. rushi 1568 neya vartamānakke sa-
6. lluva Sarvajitu-samvatsarada Pālg-
7. na śuddha 15 rallu Svādeya Hayagrīva-
8. svāmigaḷavara samsthānada śrī-Kṛishṇadê-
9. vara charanāravindakke śīmat Sante-
10. binnûru Rāmachandradēvara
11. pāda-padmarādhakar āda Hanumantadê-
12. vara nija-bhaktarāda Pūllānvaya-
13. da Kengannanāyakana pautrar ā-
14. da Immaḍi Hanumappanāyaka-
15. ra putrar āda Niechamadavaniga
16. Hanumappanāyakaru barasi ko-
17. tṭa dāna-paṭṭe kramav entendare
18. Āragada Vēṇṭhekke saluva Gangema-
19. tlanāda Basavāpaṭṇada hobali
20. Holêhonnûru sîme Ānevêri-
21. nādina valagana Mallāpurada
22. pratināma Kôḍamagge-grāmavannu
23. Tungabhedrā-Kūḍliyallu matha-
24. kaṭṭikoṇḍu snāna-jāpa-mādikon-
25. ḍu iruva nimitta i-grāmaḍa si-
26. stu ga 70.0 eppattu varahada
27. bhūmiyannu chandrôparāga-
28. parva-puṇya-kāladallū namma
29. mātā-pitṛigaḷige puṇya-barabê-
30. kendu Rāmārpitavāgi koṭṭu i-
31. dhêve nīvu nimma śishya-pāraparya-
32. vāgi anubhavisikoṇḍu bahiri
33. yendu barasi koṭṭa bhū-dāna-
34. paṭṭe idakke sākshigaḷu
35. Āditya-chandrāv anilōnalaś cha dyaur
36. bhūmir āpō hṛidayam Ya-
37. māś cha ahaś cha rātriś cha ubhê cha san-
38. dhyê dharmas cha jānāti narasya vṛittam
39. dāna-pālanayōr madhyê dānā-
40. chhrêyōnupālanam dānāt svarga-
41. mavāpnōti pālanād achyutam pa-

42. dam sva-dattâd dvigunam puṇyam
 43. para-dattânupâlanam para-dattâpahâ-
 44. rêṇa sva-dattam nishphalam bhavêt ||

Note.

This inscription records the gift of the village Mallâpur also called Kôdamagge yielding the annual income of 70 varahas in Ânevêrinâdu in Holihonnûru-sîme in Gangematlanâd in the Hobali of Basavâpatṇa in Âragada Vêntheya, to the Mutt of Hayagrîvasvâmi of Svâde for religious service and for the peace of the donor's departed parents, by the Santebennûr chief Niechamadavaniga Harumappa Nâyaka, son of Immaḍi Hanumappa Nâyaka, grandson of Kenganna Nayaka of Phullânvaya, worshipper of the god Râmachandra at Santebennûru and devoted to the god Hanumantadêvaru. It is dated the 15th lunar day of the bright fortnight of Phâlguna in Sarvajit, the year 1568 of Sâlivâhana era, corresponding to 11th March 1647. There was no lunar eclipse on the day, as stated in the grant. The record ends with the usual imprecatory stanzas.

13.

Closept Taluk.

On a stone lying in a grove of trees at the foot of the hill in the village Nâgêhalli.

Size 3'—3''×1'—6''

Kannada language and characters.

- | | | | |
|---|-------------------------|---|--------------|
| 1 | śrî-Vikrama-sam \|\| dalu | 4 | yana mânyada |
| 2 | talada sênabôva | 5 | hola śrî śrî |
| 3 | Timmâjamma- | | |

Note.

This inscription records that a plot of land was given as *mânya* to Timmâjammaya, *sênabova* of the place in the year Vikrama.

14.

Hoskote Taluk.

In the village Konḍênahalli, on a piece of stone lying in the Government waste land near the stone mantap to the east.

Size 1'—6''×1'—6''.

Kannada language and characters.

- | | | | |
|----|-----------------------|----|-------------------|
| 1. | śubham astu | 4. | maṇṭapa-dharmake |
| 2 | śrîmatu Râmôjana | 5. | mangaḷa śubha śrî |
| 3 | maga Timmôjana | | |

Note.

This records the construction of the Maṇṭapa close by by Timmôja, son of Râmôja.

15.

At the village Bissanahalli, in the Hobali of Nandagudi, on a rock set up in a grove of *honge* trees to the east.

Size 2'—3''×1'—6''.

Kannada language and characters.

1. śrîmatu râjamâ-
2. nya Kempêgaḍaru
3. Maṭhada Vîrapadêva-
4. rige dayapâlisida
5. manyada hola .

Note.

This records the grant of a field as a *mânya* to Maṭhada Vîrapadêvaru by the illustrious *râjamânya* Kempegauḍa (Chief of Mâgaḍi ?)

16.

At the village Agrahâra, on a stone set up in the field of Muniyappa to the east.

Size 4'—3" × 2'—9".

Kannada language and characters.

1. Gaṇâdhipatâyam namaḥ śubha-
2. m astu Raktâkshi-samvatsarada
3. Mâgha-śu 5 lu śrîmatu
4. Śambhōjarâyara kâladalu
5. śrî-Mâdêśvara dēvara dîpârâdha-
6. negendu Dêvayanâyakaru
7. koṭṭa mânyada hola kham ||o i-
8. danu keḍisidavanu tande-tâyiga-
9. la diôhiy âguvanu śrî śrî śrî

Note.

This inscription records the grant of a plot of land with the sowing capacity of half a Khaṇḍuga for the worship of god Mâdêśvara by Dêvayanâyaka during the reign of the illustrious Śambhōjarâya (Maharatta King Sâmbhâji) on the 5th lunar day of the bright half of Mâgha in the year Raktâkshi.

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CHITALDRUG DISTRICT.

Molakâlmuru Taluk.

17.

At the village Molakâlmuru, in the Hobali of Molakâlmuru, on a stone set up in the field of Giryajja.

Kannada language and characters.

Size $3\frac{1}{2}' \times 2'$.

1. śrī Śālivāhana-śaka . . . ne-
2. ya || Bhāva-samvatsarada Vayi-
3. śākhada bahula 10 Sô-
4. mavâradandu . Bo-
5. marâjaru
6. dalli . . . su a-
7. varu
8. . . . mâḍisida
9. . . . koṭṭa kapile bâviya dharma
10. mangala mahâ .

Translation.

On Monday the 10th lunar day of the dark half of the month of Vaiśākha (April-May) of the year Bhāva, śaka is the well with water-lift caused to be constructed by Bomarâja.

18.

At Bairâpura, in the Hobali of Molakâlmuru, on a stone set up by the side of the house of Mallayya.

Telugu language and characters.

Size $5\frac{1}{2}' \times 1\frac{1}{6}'$.

- | | |
|------------------|----------------------|
| 1. śrīnamtu- | 6. hâgâyaka |
| 2. Luṃkiya Ba- | 7. . . . gûnu |
| 3. yaravadava- | 8. va danu |
| 4. riki Herava- | 9. . . . pala-dina |
| 5. ra Râyapa-ma- | 10—20 . . . . . \|\| |

Note.

This inscription is not dated and is engraved in Telugu, the language of the inhabitants of the village, Bhairâpura. They form a sect called Herava or Eleva, of whom a majority live by begging. They take a bull decorated with bracelets and other ornaments and go from house to house in villages ringing a bell and singing their songs. The villagers whom they call their Bhaktas or devotees give them rice, grains, cloth, coats and other things.

The inscription seems to record some gift made by Râyapa, an Eleva, to Bhairva, the village deity on the hill close to the village.

On a rock in the field belonging to Pāpaya to the west of the deserted village Ayya-
nahalli in the Hobali of Moḷakālmuru

Kannaḍa characters and language.

- 1 dēvarige
- 2 Rāmaga
- 3 Bomaṇṇanayakaru
- 4 makatīna Chennavî-
5. radēvara bokattada-
6. li koṭṭadu chinmaya Garuḍa-
7. padēvaru
8. di
9. kaṭida charante Kôra bareda śāsana

Note.

The inscription is almost effaced and only a few lines are legible. It records the gift of the image of Garuḍa (Kite) to the temple of god Chennavînadēva by Bommaṇṇa Nāyaka. The name of the engraver of the inscription is stated to be Kôra.

20.

Hariharapura grant of King Harihara II of Vijayanagar, dated Śaka 1315 in the possession of Basavaṇṇagaḍa, *patel* of the village Kaḍḍihalli in the Hôbali of Dēva-samudra, received through Mr. Gopalaiya, Forest Ranger.

Three Plates : Nāgara characters.

Size 7"×8"

I (b).

1. śrī-Gaṇādhipatayê namaḥ namas tunga-śiraś-chumbi-chandra-châ-
2. mara-châravê l trailôkya-nagarârambha-mûlastambhâya
3. Śambhavê l Gajânanô vijayatê danta-kôṭim dadhâti
4. yah l grāmân Harihara-prâptân likhitum lēkhinî-
5. miva l sa tu svikartukâmēbhyô dattâm ¹ dātum ivô-
6. ddharan' l akûpârâd apârâd yah sa pâyâd Âdisû-
7. karaḥ l Trimûrti-bhâjâṃ bhajatê trisandhyam trayîmayam
8. yam śirasâ trivargēḥ l sa karmasâkshî jagatâm trayânâṃ
9. pushpâtu vah sarva-sukhâṇi Pûshâ l trilôkî-bhartâpi Tri-
10. purajayinâ mûrdhani dhṛitaḥ sudhâbhiḥ kurvânô sura-
11. parishadâm pâraṇa-vidhiṃ l Harêr vâmaṃ chakshur hata-ka-
12. mala-rôchir nija-ruchâ pramôdam yushmâkam prathayatu
13. nikâmam himakarâḥ l mathyamâna- payôrâsâv âvi-
14. râsît sa Chandramâḥ l Lakshmî-kalpalatâ-vriksha-kâmadhênu-sa-
15. hôdaraḥ l kalâdharas tasya kulê Yayâtir udabhût tataḥ l
16. tad-âdi yat-kulam lôkê khyâtam âsît tad-âkhyayâ l ya-
17. smin Yadu-kula-slâghyô sañjâtas Sangamêsvaraḥ l â
18. karô guṇa-ratnânâm tasmâ [t] śrī-Sangamêsvaraḥ l sangama [ś]

II (a).

19. Śrī-Sarasvatyôr abhûd vatrâpi durlabhah l pârijata ivâm-
20. bhôdhêr udabhûd Bukkabhûpatiḥ l tasyânujô Bukkarâyah Râma-
21. syêva tu Lakshmanah l sa tu sarva-vinôdhînâm mrigânâm kêsarî
22. yathâ l nakshatrânâm śasîr iva manînâm iva kaustubhah l nri-
23. pa-madhyê Bukkarâya-ghanatêjôditam yayau l tasya Gaurâmbi-
24. kâ-jânê [s] tanayô vinayônnataḥ l hâragaura-vasâḥ-pûra-hâ-
25. rî Hariharêsvaraḥ l balî bhîmas setyavâdî dhâimikas-su-
26. jana-priyah l tyâgê Kernô ranê sûrah kripâlur nîtimân
27. sudhîḥ l pûrvâbhibhâshî sumukhō jitâkshô dhî-jitêndriyah l
28. sarva-śâstra-viehârajña [s] sarva-vêda ² nibarhanah l lôkôta-
29. râdhika-guṇah sârvabhaumô' bhavad bhuvi l râja-vamśê Harihara-
30. râyâ tējôdhikam babhau l svasti samasta-bhû-maṇḍala-va-

1. Read *dharâm*.

2. Read *vairi*.

31. rtamâna-râjaparmêśvara pûrvapaśchima-dakṣhiṇōttara-samu-
32. draika-nâyaka bhâṣhâ-langhita-râjanya-bhujanga Hindu-
33. râyasuratrâṇa śaraṇâgata-vajra-pañjara sakala-
34. bhuvana-bhayōnnata-duṣṭaśârdûla-mardana shōḍaśa-mahâdâ-
35. na-brimhita sucharitâyamâna-chatush-shaṣṭi-kalâ-vilâ-
36. sa-darpaṇêśa l Śâlîvâhana-nirṇîtê śaka-varṣa-kramâ-
37. gataih ¹ l bâṇendu-guṇa-bhû-yuktê Bhâvê vikhyâta-vatsarê l mâsi

II (b)

38. Bhâdrapadâkhyâtê krishṇa-pakṣhê viśêṣhatah l nakṣatrê Rohiṇî-chai-
39. va Vyatîpâta-mahâtithau l yuktê cha Kapilê shaṣṭhî Bhrigu-vâ-
40. ra-samanvitê l puṇya-lakṣhaṇa-samyuktê Tungabhadrâ-nadî-ta-
41. têt l kshêtrê cha Bhâskarê sthânê Haima-kûtôpaśobhitê l śrî-Virû-
42. pâkshadêvasya sannidhau cha viśêṣhatah l Hariharasya ² mahâ-
43. râya-dharmavridhyânvas sudhîh l Râyadurga-sthalê Pûrnâ-nadî
44. Halatarâhvayâ l tat-sîmōttarakê bhâgê girim Varadarâja-
45. su l grâmaṁ cha pratinâmôyam ³ Hariharâkhyâ-puram nagha ⁴ l grâ-
46. mam grâsa-tad-ardham cha tat-samîpê puram naghâ ⁵ Benṇekallaka-
47. raḍiḥalîtyabhihitam ⁶ cha manôharam l Bhâradvâjasa-gô-
48. traś cha bahirê cha ⁷ vichakṣhaṇâh l sakalâgamadharmajñâh shaṭ-ka-
49. rma-niratâ nidhi ⁸ l daivajña śakuna-jñâś cha l tathâ Dêvagurû-
50. pamâ vêda-vêdânga-vêdârtha-tatvârtham vetti bhûsurah l Tri-
51. vikramâkhyâ-vidushah putrâya guṇaśâlînê l Mâyibhaṭṭêtî
52. nam[n] ê cha dattâm grâma-dvayam yatah l Hariharâkhyapuram svarṇa-dâ-
53. na-dhânâ-purassaram l sarvamânyâgrahâram cha sarva-bâdhâ-vivarjitam l
54. nidhi-nikshêpa-pâṣhâṇa-siddha-sâdhya-jalânvitam l akṣhîṇâgâmi-sam-
55. yuktam êkabhōgya-purassaram l tva ⁹ putra-pautra-pariyanto ¹⁰ mâ bhûd ¹¹
- â-chandra-tâ-
56. rakam l vikhyâtê nêtra-sankhyâ cha sâśi-vêdâś cha sankhyayâ l tais tais sî-

III (a)

57. mânvitaś chihṇaiḥ dikṣhu prâchyâdishu kramât l sîmânô-[syâ] l grahâsya
58. likhya [n] têtêśabhâṣhayâ l palâyadhvam palâyadhvam rê rê śakuna-dâm-
59. bhikâh l Ayyaṇam Mâyanaṅkôyam śakuna-dig-gaja-kêśarî l dâ-
60. na-pâlanayôr madhyê dânaś chhreyônupâlanam l dânat svargam avâpnô
61. ti pâlânâd achyutam padam l sva-dattâd dviguṇam puṇyam para-dattânupâ-
- pâla-
62. nam l para-dattâpahârêṇa svadattam nishphalam bhavêt sva-dattâm para-
63. ttâm vâ yô harêti vasundharâ shaṣṭir varṣa-sahâsrâṇi viṣṭâyâm jâ-
64. yatê krimîn ¹² l yêkaiva bhaginî lōkê sarvêśham êva bhûbhujâm l na
- bhōjyâ
65. na kara-grâhyâ vipra-dattâ vasundharâ l sâmanyôyam dharma-sêtur nri-
- pânṁ
66. kâlê kâlê pâlânîyô bhavadbhiḥ l sarvân êtân bhâvinah pâthivêndriân bhûyô
67. bhûyô yâchatê Râmachandrah ||
68. śrî-Virûpâksha (In Kanraḍa characters):

Translation.

Obeisance to Gaṇâdhipati. Salutation to Śambhu, beautiful with the fly-flap-like moon touching his lofty forehead and who is the foundation pillar of the city of the three worlds. Victorious be the Elephant-faced god (Gaṇêśa) who assumed a pointed tusk that it might be a style for writing down the names of villages received from Harihara. May the Original Boar protect you—the Boar who lifted up the earth from the boundless ocean in order that it might be bestowed upon the virtuous who desire to obtain it. May Pûshan who is formed of Trîmûrtis and in whom are contained the three Vêdas and whom the people of the three higher castes worship devoutly during the three periods of the day (sandhyâ) and who is a witness to all the acts done in the three

1. Read *kramâgate*.
 2. Read *Hariharâścha*.
 3. Read *pratinâmnâyam*.
 4. Read *tathâ*.
 5. Read *tathâ*.
 6. Read *abhidham*.

7. Read *bahvîchaścha*.
 8. Read *niratô' nagha*.
 9. Read *tva*.
 10. Read *pariyantam*.
 11. Read *yâvad*.
 12. Read *krimih*.

worlds increase your happiness. May the Moon who is borne on head by Siva, the Lord of the three worlds and the conqueror of Tripura, who feeds with his rays hosts of the gods, who is the left eye of Hari and whose light makes the lotuses fade—grant you abundance of joy.

During the churning of the ocean was born the Moon who is the brother of Lakshmî, Kalpa creeper and Kalpa tree and the Celestial Cow. In the race of the moon was born Yayâti whose son was Yadu after whom the family was called and became famous in the world. In that famous line of Yadu was born Sangamêśvara who was a mire of good qualities and in whom was seen the rare union, of the goddess of wealth and of learning. Like the Pârîjâta tree from ocean was born King Bukka from Sangamêśvara. Bukkarâya was his younger brother (?) like Lakshmana to Râma. He was a lion to the deer-like hostile chiefs and shone with great splendour among kings like the moon among stars and Kaustubha among gems.

His son by Gaurâmbika was Harihara, renowned for his courteous manners, possessed of a fame as white as a string of pearls, strong, terrible to enemies, honest, virtuous, beloved of good people, a Karna in liberality, brave in war, compassionate, politic, wise, eloquent, handsome, whose senses and mind were under thorough self-control, well-versed in the study of all śâstras, skilled in all Vêdas, possessed of virtues unrivalled in the world and shining with kingly lustre.

Be it well ! Lord of all Kings in the world, sole master of all the four oceans in the east, west, south and north, a champion over Kings who break their word, a Sultan of Hindu Kings, an adamantine cage to those who take refuge in him, destroyer of all the wicked people in the world, bestower of sixteen famous gifts, famous for his high character, a hand-mirror to the sixty-four arts, (was King Harihara). In the year 1315 of Sâlivahana era, during the year named Bhâva, in the month of Bhâdrapada and in the dark fortnight, on Friday the 6th lunar day called Kapilâ-shashthi, with the constellation Rôhini and with Vyatîpâta, the charitable and high-minded King Harihara made a gift in the presence of God Virûpâksha, on the bank of the Tungabhadra river, in the sacred place called Bhâskara-kshêtra fortified by the Hêmakûta hill, of the village Varadarâjagiri renamed Hariharapura and Bennekaradiyaballi situated in Râyadurga-sthala to the north of the river Pûrṇâ also called Halatara.

To the learned Trivikrama was born the Brahman named Mâyibhaṭṭa of Bhâradvâja-gôtra and Rikṣâkhâ, well versed in all the âgamas and rules of conduct, engaged in the six-fold duties of a Brahman, skilled in the study of astrology and the interpretation of omens, as wise as Brihaspati, learned in the Vêdas and Vêdângas. To this Brahman Mâyibhaṭṭa were granted by the King with pouring of water and gift of gold, the two villages as Sarvamânya agrahâras free from all imposts, with all rights and powers of possession including the right to treasure underground, minerals and the like to be enjoyed by himself and his descendants perpetually The boundaries of the agrahâra are described in the vernacular language.

Run away ! Run away ! O ye who pretend to a knowledge of omens. Here is Ayyaṇa Mâyana, a lion to the elephants of the cardinal directions, who are the persons that interpret omens.

Between making a new gift and protecting one already made, protecting is better than making a gift. By making a gift one goes to Svarga while by protecting a gift one attains regions of everlasting bliss. Maintaining a gift of another is twice as meritorious as making a gift oneself. By seizing another man's gift, the gift made by oneself is rendered fruitless. Whoever confiscates land given away by himself or others is born as a worm in ordure for sixty thousand years. The land bestowed on a Brahman is a common sister to all Kings; she is to be neither enjoyed by them nor seized by hand (taxed). Râmachandra thus begs of all future Kings; This bridge of dharma is common to you all and is to be maintained by you from time to time .

Virûpâksha.

Note.

' The cyclic year corresponds to 1394 A. D. but not to A. D. 1393 which is given in the grant. The week day is wrong either in the case of 1393 or 1394. The inscription abounds in errors.

At Karaḍihalli, in the Hobali of Dēvasamudra, a copper inscription in the possession of Ganga, son of Gollara Timmappa.

Size 6" × 3".

Kannāḍa language and characters.

1. Virūpāksha-Kumārasvāmi
2. śrī-vijayābhyudaya Śālivāhana-śakavarusha-
3. ngālu 1400 varushangālu Dhātu-nāma saṃ || da Kārtika śu-
4. da 9 yallu Achyutarāyaru Krishṇarāyaru koṭadu
5. Gōlakonḍe Timmanāykage koṭṭadu Vidyānagaradalli daḷavā-
6. yike paṭṭa koḍuvāga sākshi Paṭṭaṇaṣetti Virapa, Hoḷina
7. Hampanna Goḍagupāla Kadaba Rāmanṇa yi-muntāda-
8. vara mukhāntradallu ivarige Timmanāyakana kumāra
9. Hire Tirumalanāykas, Chikkatirumalanāyka Gōlakonḍe-
10. liddu banda taravāya doḍḍa pālēgāraṇendu namma
11. kshatri-kuladalli koṭṭaddu tapalīkāgaḍu manistanadavara ma-
12. gan endu Gōlakonḍe hitteṇḍu chinte māḍadireṇḍu a-
13. daṣaṣṭu sīme yitlakoduta yidēvi endu āḍideu Tu-
14. rugōḍu ninage mātu koṭṭa kāraṇadinda Turugōḍu Tā-
15. lōkinalli nūrāmūvatali Byāḍara Timmanāykanu nīvu yi-
16. baru savanāgi Chendra Sūrya iru pariyantradallu anu-
17. bhavisikonḍu bareṇḍu nimma putra pautra pariyantra a-
18. nubhavisikonḍu bareṇḍu jāgiri grāma Yallā-pura 1 Geṇute-
19. hālu 1 Dāsāpura 1 tanna jāgiri-grāmada vaḷage dorigaḷa
20. mukhāntra Konchigeri Yamma Basappanavarige dorigaḷa
21. mukhāntra naḍasikoduvadendu āḍidanu Tirumalanā-
22. ykana kumāra Dāsālanāyka māṇḍi kudure saḥavāgi daṇḍige agāḍiya na-
23. ḍisuttareṇḍu ide prakāra nimma doretanadalli nīu tapali-
24. kāgaḍu yendu nīu tappidare Krishṭra āṇe Tirumalanāyka-
25. na māḍe mānya vūru ummaḷige grāma grāmada mānya nā-
26. u tapidare gōhatya tappadu yī-prakāra

(Other side).

27. birule dorigaḷu tilivācha tappidare
28. viravatana māṣūdi vaḷage kondhāge Brāhmaṇa tappida-
29. ranāta-putrana kondhāge nāḍiga dēśāyīmukhāntrada-
30. llū kere kaṭṭisiddu Dāsālanāykanā yaraḍu sāvira varaha
31. ī-prakāra kaṭṭiddakke kere hindala hola 81 Byāgāra Hanuma-
32. ṇṇa Mādigara Bīmaṇṇa ī-prakāra 12 māṇḍi svāstimantara mukhā-
33. ntra śāsana hoḍisi chendra-śūryya iha pariyantradallu
34. śāsana hāki namma māṇya bāgilige Hīndōḷi Sangamana gu-
35. ḍi hinde śāsana hāki idḍitu ī-prakāra namma māṇi dēva-
36. ti āḍa Kanniyatammanu

Note.

This inscription is dated the 9th lunar day of the white half of Kārtika of the year Dhātu. Śaka 1400 and records the gift of a village to Tirumala Nāyaka by Achyutarāya and Krishṇarāya.

A copper inscription in the possession of Durga, watchman of Bommaḍēvanahalli in the Hobli of Dēvasamudra.

(One plate; no seal; handle with a small hole).

Size 11½" × 1½"

Telugu language and characters.

śrī-Virupākshayā.

1. namastunga vē 1 svasti śrī-vijayā-
2. bhyudaya Śālivāhana-śa-
3. ka samvatsaramulu 960 Prabhava-samvatsaram Mārgaśira śuddha 5 varaku
4. Vidyānagaram vēḷina rājulu prithvī samagram veluchundagā savārula

3. nāmānkitālu Bukkarāju Dēvarāju Sangamarāju Harihararāju tammudu Bukkarāju itani kumāruḍu Harihararāju itari ko-
4. ḍaku Vikramarāju kumāruḍu Bukkarāju iyyana kumāruḍu Dēvarāju modalainavāru rāḷyam veluchuṇḍagāru Nagaram dēsāmu-
5. nunchi Kurubavāṇḍu Muḍigōtram Paṭṭarāmanagaḍu-Bhīparāmanagaḍu Paras'unagaḍu Chinaparusaṇagaḍu mēḍubāṇḍlatōnu i-rāḷyā-
6. niki vacchehi Baridenapalle sthāpanam chēsi akāḍa raḍḍirikam anubhavinchi taruvātānu sāmicheruvu sthāpanam chēsi raḍḍirikam anubhavinchiri yin-
7. dukala Kurubaviti perukuna goṇḍlavāru Kōṭala-gōtram Nāḍagaḍu Siddanagaḍu Dēsāyi Karaṇam Hanamantarāyudu Timmarāyudu
8. vīru Smārtha brāhmalu kuruba Aradala Nāgappa mēṭivāṇḍlu induku nāḍa talāri Maṇigela-gōtram Vīralingānāyakudu vāri tōlārlu
9. Kanuma Kambanayakuḍu Lingānāyakudu Dāsināyakudu Kammara Nāgappa Voḍla Rāmalingappa maṭhavāru Voḍḍumale Svāmulu maṭha-
10. pati Lingayya nāṭa Rāmalingaḍu sarābu Narasingaḍu bārika Chitrayāchakala Rāmagaḍu paṇḍhāgam Yallambhaṭlu tambeḍi Nāguḍu
11. chakārulu Kindikēri Mālaḍu Aikēri Krengeṭṭi Sāmigaḍu paṇḍrenḍu āyagāṇḍlu saḥā muraḍi Sīrekollam sthāpana-chevinchi kaṭṭinchinadi
12. vūrilō vuṇḍe bhāvi Rāmanagaḍu tōvinchinadi Rāmēśvarudu Bhōgēśvarudu iṭṭim pelvalugā guḍikaṭṭinchi sthāpana-chevinchinu Dēsāyi Kara-
13. nālu Venkaṭaramaṇu Hanumantarāyari guḍi kaṭṭinchi sthāpanam chevinchināḍu Rāmanagaḍu Muttyālamma-guḍi cheruvu kaṭṭinchinaḍu Sāmichella cheru-
14. vu Parusaṇagaḍu kaṭṭinchenu paṇḍenḍu mandi āyagāṇḍlu saḥā kaṭṭinchina grāmālu Bommakapalli Kōṇapuram Rājāpuram Tammavva-
15. palle Koncha-Nāgalāpuram Bomm-dēvarapalle Sīrekollam Kaipuna gollavāḍu Joḍḍi yeguka vuṇḍagānu i-paṇḍrenḍu man-
16. di āyagāṇḍlu gollavāṇḍlu saḥā Karaḍipallekaṭṭinchiri yindulōṇanu raḍḍirikam golla Yaranagaunidi sagam kuruba Rāmāna-
17. gaunidi mēṭikāpuvu Parapaḍḍo Vōbayya iṇṭi pēru Durgam Vāra vuṇḍēvata chinnadēvataku pūjārlu mēṭikāpu i-gra-
18. mālaku kasaba Muraḍi Sīrekollam i-grāmānugrāmālakam polamera nirṇayam chēsinadi mahārājulu Vidyānagarānunchi
19. ḍalavāyi Jīngamanāyinni nāḍatalāri Tirumala-nāyinni pampinchi vuṇḍagānu iṇḍlu Hirehāla Bīranagaḍu karaṇam
20. Krishṭappa Pulakurti Kariyalagaḍu karaṇam Puṭṭayya Nāgalāpuram raḍi Rēvayya karaṇam Girepayya Lanji reḍi Lingayya karaṇam Srī-
21. hareppa Kūllūru raḍḍi Mālayya karaṇam Dāsappa Haḍagali raḍḍi Dāsappa Kāḍlūru raḍḍi Basappa Bādanapalle raḍḍi Vīrappa karaṇam Hareppa mo-
22. ḍalayna raḍḍi-karaṇālanu pilupinchukoni sāsavāḍu Singenapalle Sūranagaḍu karaṇam Venkappa i- raḍḍi-karaṇālu paṇḍen-
23. ḍu mandi āyagāṇḍlanu rappinchi Sīrekollam raḍḍi-karaṇālu Dēsāyi Nāḍagaḍu paṇḍenḍu mandi āyagāṇḍlunu pilupin-
24. chi ilakuvāṇḍlaku sammāti chēsi dakshināniki Chinnagaṭṭu dāniki daggera vuttarānaku Nyālabāṇḍa gaḍu Sīrekollam Kūllūru Ha-
25. ḍagali Sāsavāḍu Singepalle i-nālgū grāmālaku mugguḍḍa chēvinchi nālku grāmāla paṇḍrenḍu mandi āyagāṇḍla sammātigāru
26. Goḍagupāludu sūrya-chandrula ā-bāṇḍmāḍa māḍa sthāpanam chevinchināru ā-bāṇḍdagera chinnaguṇḍlu gaḍḍu yi-guṇḍlu chinnagaṭṭu na-
27. ḍuma baṇḍagaddu l dāniki paramāṭa yarrnela nallanela karasina chōṭuna Goḍagupāluni nāṭina rāyi sthāpana-chevinchināru l dāni-
28. ṭa Nāgalāpuram vūratālu naḍuma vanka dāniki uttarāna bāṇ m yasigelōna Goḍagupāluni nāṭina rāyi sthāpana-chevinchināru l dāniki
29. paramāṭam Rāyadurgam mārgāniki tūrpuna nāṭu rāyi veyinchināru mārgam paramāṭa lingamudra-rāyi veyinchinavāru Rā-
30. mēḍēvara koṇḍaku poyye mārgamulōna nāṭina rāyi mīḍa Goḍagupāluni rāyi veyinchināru dāniki paramāṭa Goḍagupāluni rāyi sthāpanam
31. veyinchināru dāniki paramāṭa Goḍagupāluni nāṭina rāyi veyinchināru dāniki paramāṭa sāsavanka daggera Goḍagupāluni rāyi veyinchināru Rā-
32. mēḍēvara koṇḍaku poyye mārgamulōna nāṭina rāyi mīḍa Goḍagupāluni rāyi veyinchināru dāniki Goḍagupāluni rāyi sthāpanam
33. veyinchināru dāniki paramāṭa Goḍagupāluni nāṭina rāyi veyinchināru dāniki paramāṭa boyi Timmani nela baṇḍa mīḍa Goḍagupā-

34. luni nâṭina râyi veyinchinâru Koṇḍâpuram Bommatupalle naḍuma doḍḍi-
vâgu kindâ Goḍagupâluni nâṭina râyi veyinchinâru dânikî uttarâ-
35. na nelabaṇḍa kola ḍoṇa mîda Goḍagupâluni Sûrya-chandrulu sthâpana-cheyin-
chinâru Mûlepalle Kônâpuram naḍuma nêmirâyiki vâyuvadikku
36. Goḍugupâluni râyi sthâpanam cheyinchinâru ide dikkuna pillugoṇḍluku avatala
Goḍugupâluni râyi veyinchinâru dânikî avatala kindâ
37. Kaṇama Mûlepalle Kônâpuram mûḍûla mugguḍḍuna pilliguṇḍla paramaṭi-
ki vanka nâluna Goḍugupâluni râyi veyinchinâru kindukunumu Kônâpu-
38. ram naḍuma mûgena baṇḍaku Goḍugupâluni sthâpanam châyinchinâru idê
dikkuku yaduru râyi koṇḍa paramaṭa puttugoṇḍuku Goḍugu-
39. pâluni sthâpanam cheyinchinâru dânikî uttaram Râjâpurem kindi kanuma
naḍuma peddagatṭu anchuna Goḍugupâluni râyi sthâpanam châyinchinâru

Note.

This grant is dated the 5th lunar day of the white half of Mârgaśira (November-December) of the year Prabhava, Śaka 960. It records the gift of some villages to the Bârâbalûti (village officials) of the those villages by Dêvarâya, son of Bukka II of Vijayanagâr (A. D. 1406-1408). The date of the grant itself is an evidence of the spuriousness of the plate.

23.

A copper inscription in the possession of Tippe Sâmappa, Paṭêl of Moḷakâlmuru.

(One plate.)

Telugu language and characters.

Size 9'' × 7½''.

1. svasti śrî-jayâbhyudaya Śâlivahana-śaka-varushambu-
2. lu 1325 dagunanêti Bahudhânya-samvatsaram Kârti-
3. ka-śu 15 Bhânuvâram Sômôparâga-punya-
4. kâlamuna śrîmad-râjâdhirâja râjaparamê-
5. śvara śrî-vîrapratâpa Naresimha-râyalaia-
6. vâri Krushṇadêva-mahâ:âyalaia vâru Vija-
7. yanagara-simhâsanamuna ratnasimhâ-
8. sanârûḍhulai pruthvi-sâmbrâjyam yelu-
9. ttâvunḍagânu Râyadurgam sîmalô pâ-
10. lyapaṭu Mokâlamuruvu hôbaḷi Aḍavibhû-
11. pasamudram grâmam I Nugulapâḍu gramam I
12. Âḍachinttanahâlû grâmam I Jannâpuram
13. grâmam I yî-grâmumula agraḥâra-dêvasthâ-
14. nâlû khilamai vunḍagânu yî sthaḷam Paruva-
15. ta Mallanagaḍu Râyadurgam stala karaṇika
16. Lakshmîpati I Sirumaṇa joyisulu I Maḷesaje-
17. dêvaru I vaḍlavâru I kamaravâḍu I akasâlavâ-
18. ḍu I tâlâri I yaḍagaivâḍu I sahâ bârâba-
19. lliḍulu I vachi mîru mâ samukhâṇaka va-
20. chi manivi śâyagânu viri yî-grâmamu-
21. lu mî mukhântram kaulu-ichi munda-
22. ra nûtanangâ vêsê grâmamulaka sahâ mî-

(Other side).

23. mâta tappakunḍâ kauvulu naḍapinchêṃû nagarri-
24. ki chellagala rokha-dhânyâlu tîrchî I mî pûrva-
25. marriyâḍa I agraḥâra-dêvasthânamula taḷi-
26. ge dîpârâdhana I meralu I mîku chellagalla mâ-
27. nyâlu chēnu kapile kâlûva vartana pasige me-
28. lugâsu âya svâmyâlu sahâ anu-
29. bhavirchukoni vunḍêḍi I ani vrâyinchi
30. yichina dharmaśâsanam I sva-dattam dvi-gu-
31. nam puṇyam para-dattânupâlenam I pa-
32. ra-dattâpahârēna sva-dattam nishphalam bha-
33. vêt I ane Vijñânêśvaradharmasâstra-pa-
34. kâram vrâyinchi yichina dharma-

35. śâsanam ||
36. śrî-Râmâ

Note.

This record is dated Sunday the 15th lunar day of the white half of Kârtika, with a lunar eclipse, in the year Bahudhânya, Śâka 1325. It is attributed to Kṛishṇarâya, son of Vîrapratâpa Narasimharâya of Vijayanagar. Here the date is wrong. Śâka 1325 corresponding to A. D. 1403 was Subhânu, but not Bahudhânya which coincided with A. D. 1398. The week-day of the 15th lunar day of Kârtika of the year Bahudhânya was Saturday, on which, however, there was a lunar eclipse. Another evidence of the spuriousness of the plate is the mention of Kṛishṇadêvarâya's rule a century earlier than its occurrence. This grant records the gift of three villages; (1) Aḍavibhûpa-samudra, (2) Nugulapâḍu and (3) Âḍachintanahâḷu to the *Bârâbalûti* of Molakâl-muru.

24.

Another copper inscription in the possession of the same Patel Tippe Sâmappa.

Size 9'' × 7½''.

Kannaḍa language and characters.

1. śrî-Râmaru Prabhuḍharâyaru moharu da-
2. sukatu mâḍi koṭadu
3. namas tunga tralô-
4. ka-nagarârambha-mûlastambhâya Sâmbhavêl svasti śrî-
5. vijayâbhyudaya Sâlivâhana-śakha-varushangalu
6. 1000 varusha Dâtu-nama-saṃ l da Kârtika ba 12
7. yallu koṭadu svâstivantarige Gôlakoṇḍe biṭu
8. bandu namallige avaru bogavâyî arjukali
9. bahala âdîtendu hêḷidallige îga Kurugô-
10. ḍu tânu bidu iditendu ninage î-svâstiya
11. saranâḍa gaḍkiya râyara mukhântra nirnaya-
12. mâḍi svâstiya anubhava goṭugoṇḍu hôgu-
13. bêku yandu dâna-patrada vivara nâḍiga dêsâ-
14. yigala mukhântra âda patrada vivara baru-
15. vo dorigalu naḍasuvadu yandu yi-bhumi-
16. yindu yaru sthîravâgi illaû tiḷada purâ-
17. tara vachanavanu khâli maḍagudadu khâli mâḍidare
18. re kharma tappadu gôhatya śîśuhatya brahmahatya
19. mâḍida hâge chendra-sûryaru sâkshi Dâsanâyka-
20. na sampradâyagalu Tirumalirâyânu yî-svâ-
21. stige mukhyavâdavaru samtunalli jâgiri-grâma Konche-
22. geri Yaravapura 33 Mûruḷiḡgaḍa śânabhôgara-
23. na karsi grâmagalalli yâvattu chendra-sûryaru yi-
24. ha pariyantradallu naḍasikoḍutivi yandu
25. mâḍida râyaru kalmagalu tapalikâgada
26. Pâḷa Appâji baraha Dâsanâykana vappa

Note.

This record is similar to previous three numbers. It is dated the 12th lunar day of the dark half of Kârtika of the year Dhâtu, Śâka 1000. No grantor's name is however mentioned here.

In the wet field belonging to Jampaka, to the south of the village, Uchchangidurga.

Size 2'6×3'3.

Kannaḍa language and characters.

1. Vikrama-samvatsarada
2. Chayitra-śuddha 10 yallu Nala-
3. Bimayan-aṇṇa Subaiya
4.
5. kere kaṭṭisida kereya .
6. daraya bedalu Baruma
7. kere kaṭṭi idra
8.

Note.

A few lines in the inscription are worn out. It records the construction of a tank by Subbaya, brother of Nalabimaya on the 10th lunar day of the month Chaitra (March) of the cyclic year Vikrama.

KADUR DISTRICT.

Kadur Taluk.

27

Copy of a sannad in the possession of Kôlâr Venkaṭ Rao at Kaḍûr.

Seal. (Hindi characters.)

Śrī Châmarâja Vaḍera tanuja Kṛishṇarâja Vaḍeru

1. Khara-samvatsara-Śrâvaṇa-bahula 4 Śanivâradallu śrîmatu-Tarîkere Pêshkâr Kṛishṇarâyarige barisi
2. kaḷuhisida nirûpa-yênendare Tarîkere Pâlyagâra Rangappanâyakana henḍati
3. magaḷu maga Râmappa chikkappendiru Bâlappa Hanumappa dâdi î-prakâra voṭṭu
4. âru-janagaḷannu nîvu mattu Risâldâr Dâvûd Bêg saha sêri bahaḷa mehanat-tininda
5. dastagiri mâdiddu sarkârakke jâhirâddara mēle nimege maryâdârthavâgi vondu rumâlu
6. vobba maśâljavâna paitani jaratârî duppaṭa dôriyâ vondu î-prakâra nâlku
7. sâmân kottiruttade talpiddakke arji mâḍabêku idarante Dâvud-bêganigû
8. hukummâḍalpaṭṭide idallade î-sangati bâtmikottavange (Kânpûra)
9. nûru rūpâyî yinâm koḍuvudakke hukum mâḍide Tâlku aivajinall raṣîti tegedu
10. koṇḍu koṭṭu avana hesaru baredu tilisabêku sadari âru jana paiki Pâlyagârana chikkappan-
11. diru Bâlappa Hanumappa ivarige pâsi sajà vidhisida prakâra avaru elli-iddhârô allê
12. pâsi hâkabêku Kaḍûr Killêdâr Giridhara Rao Regimiṇṭdâr Kṛishṇadâs nîvu mattu
13. Risâldârû sahâ nâlku janaru kûḍi avar ibbarannu iddallê phâsi hâkabêku
14. bâki nâlku janarige Kaḍûr Killedâr Giridhara Rao Regimiṇṭdâr Kṛishṇadâs ivara
15. jimmege vappisa-bêku andare avarannu Kaḍûr killeyalli bêḍihâki bahaḷa vusta-
16. vâriyinda avaru ittâru î-janagaḷallade sadari Pâlyagâra Rangappanâyakana
17. makkaḷu vagaire innu yârâdarû elli iddâgyü patte mâḍi avarannu saha dastagiri mâ-
18. ḍidare sarkârakke bahaḷa saraphrâja mâḍidante âguttade î-mehanattu yâru
19. tegedukolluttârô avarige śahabâsgiri bandîtu tâ 27 August 1831 ne yisavi.

Note.

This record is the copy of a *nirûp* (letter) issued by Kṛishṇarâjavadēyar III, King of Mysore to Krishna Rao, Peshkar of Tarîkere on Saturday the 4th lunar day of the dark half of Śrâvaṇa in the year Khara corresponding to 27th August, A.D. 1831 (the English equivalent of the date being also contained in the *nirûp*). On the top of the *nirûp* is a seal of the King with the words Châmarâjavadēyar's son Kṛishṇarâjavadēyar engraved in Hindi characters.

The sannad records that Kṛishṇarao, Peshkar of Tarîkere and Dâvûd Bêg, Risâldâr of the same place, succeeded with great trouble in capturing the wife and daughter of Rangappanâyaka, Pâlegâr of Tarîkere, his son Râmappa, his uncles Bâlappa and Hanumappa, and a nurse, and that on the matter being reported to the King he ordered that both Kṛishṇarao and Dâvûd Bêg be presented, as a mark of appreciation, with a

turban, a torch-bearer, lace *duppata* and a piece of *doriya* (a sort of striped cloth). The sannad further records that the King ordered the presentation of a sum of one hundred rupees at the Taluk Treasury to the person who gave information regarding the relatives of the Pâlegâr.

The sannad next records the order issued by the king directing Kṛishṇarao and Dâvûd Bêg, Pêshkâr and *risâldâr* of Tarîkere, as also Giridhararâv and Kṛishṇadâs, *killêdâr* and *regimentdâr* of Kaḍûr to put to death Bâlappa and Hanumappa, uncles of the Pâlegâr by hanging them on the spot and to keep the rest in prison in Kaḍûr fort under the custody of the *killedâr* and *regimentdâr* of the place. It is also further stated in the sannad that the King offered a reward for the arrest of the sons and other relatives of the said Pâlegâr Rangappa Nâyaka.

27.

On a boulder in a hillock at the village Kanakanakere in the Hobali of Kaḍûr.

Size 7'—6'' × 3'—3''.

Old Kannaḍa language and characters.

1. svasti śrî-Vidyâdhara Molle-
2. vosavûra bittuvaṭṭaman î-keṛeyaṁ kaṭṭisi
3. koṭṭam idan âr aḷidôruṁ î-keṛeya-
4. n oḍedôru idam salisidavar î-keṛeyaṁ kaṭṭidôr.

Note.

This inscription records that one Vidyâdhara built a tank at the village Mollevasavûr and granted the *bittuvaṭṭa* of the village for the maintenance of the tank. It ends with the usual imprecation.

28.

At Kanakarâyanaguḍḍa in the Hobali of Kaḍûr, on a boulder to the north-east.

Kannaḍa language and characters.

Size 3'—6'' × 1'—6''.

1. śrî-Koṇḍayya Seṭṭiyar
2. mûlasthâna basadiya sthâ-
3. nakke . . Kantiyara magal-
4. Vijayakkam koṭṭa manṇu
5. mû . . .

Note.

This inscription records the grant of some land by a lady called Vijayakka to the Jaina temple built by Koṇḍayyaseṭṭiyar.

29.

At the village Turuvanahalli in the Hobali of Kaḍûr, on a boulder on the hill.

Size 4'—0'' × 1'—3''.

Kannaḍa language and characters.

1. svasti śrî Śrîmukha-
2. samvatsarada Chaitra-su-
3. ddha Pañchami Bhânu-
4. vâra Śravaṇa-nakshatradalu
5. Kallêśvaradêvara
6. dîpârâdhane-mahôtsa-
7. vada kaṭalesêvegeuttâra
8. koṭṭadu gadde . || . tōṭa
9. dēvâlayada nairutya-di-
10. kkinalli samapisida ma-
11. hâjanangala vivara Kalla-

12. nana maga Virapa Bî-
13. regavuḍana maga Mādappa
14. intivar-anumatadinda
15. koṭṭa svāste śrī śrī śrī.

Note.

This inscription records the gift of some wet land to the south-west of the temple of God Kallêśvara for the expenses of lighting lamps before the god by the mahâjanas of the place, consisting of Virapa, son of Kallana and Mādappa, son of Bîregauḍa and others. It is dated Sunday the fifth lunar day of the bright half of Chaitra, during the constellation Śravaṇa in the year Śrîmukha.

30.

At the village Machchêri, on a stone set up in the Kallêśvara temple.

Size 5' × 2' — 9".

Kannada language and characters.

(The stone is broken into two parts.)

1. svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvara Dvâ-
2. râvatî-puravarâdhîśvaram Yâdava-kuḷâmbara-dyuma-
3. ni samyakta-chûḍâmaṇi maleparol-gaṇḍâdyanêka-nâmâvali-sa-
4. mālankritar appa śrîmanu-mahâ-maṇḍalêśvara Tribhuvanamalla Vina-
5. yâditya-Poysalam Gangavâdi Tombhattaru-sâsiramuman êka-chchhatra-
6. chchhâyântaritam mâdi râjyam geydam âtana mommam Tribhuvanamalla
7. Ganga-Hoysala-Konkanad Âlvakhêdada Bayalurâḍa sâ . . .
8. dâlagâda bhûmiyellavam dushta-nigraha-śiṣṭa-pratipâlaneyim râ-
9. jyam gaidan âtana magam śrîmat-Tribhuvanamalla Viṣṇuvardhana Hoysa-
10. lam Talakâḍu Kongu Nangali Sâvimale Nôlambavâdi Banavâse
11. Hânungallu konda gaṇḍa Viṣṇuvardhana Poysalam dushta-nigraha-
12. śiṣṭa-pratipâlaneyim râjyam geyyuttum prakatâtôpada chakigo
13. . . . Sômêśvaram bâle tanna karâlâsiya kûppinim
14. meredanô Gaulândhakâra-piachaṇḍa-karam Mâlava-mêgha-jâla-pavanam
15. Chôlôgra-kâlanalam Trikaṇḍa-Tripura-Trinêtran adaṭim śrî-Viṣṇu-
16. bhûpâlakam l duvârâri-dharâdharendra-kuḷîsam śrî-Viṣṇubhûpâlan-
17. ârdd erbbattalu seded ôḍi pôgi bhayadind â bandan î bandar end urvvî-
18. pâlara kange lôkavanitum tad-rûpam âgirpudum sarvvam Viṣṇu-ma-
19. yam jagatt enipud êm pratyaksham âgir-ddudô || â-Viṣṇunripâna
20. martri mahâvalayaman âtma-dhavaḷa-kîrti-prabheyim tîvi
21. jagav aide-baṇṇise jîvisidam Boppa-dêva-daṇḍâdhîsam || tire kaṭṭu-
22. tt ondan end appalise poḷeva nânâ-vidhâmbhaścharaṅgaḷ vîran â-gam-
23. bhîra-nîrâkaraman anitumam Râman oncambu pîruvantire Pân-
24. dya-kshônîpâla-prabaḷa-baḷa-payô-râsiyam tanna khaḷgam bha-
25. radindam pîri geldam jaga-biruda-jhaḷappam chamûnâtha Boppam
26. svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânu-
27. shṭhâna-japa-samâdhi-śîla-guṇa-sampannar appa śrîmatu Itṭa-
28. ge ippatanâlku bâḍada śrîmatu Ratuna-śivapaṇḍitarggey a-
29. nâdi-samiddha-Sayambhu-mûlathâna Machchêri Kali-
30. dêvargge pûrva-maryyâdeyinda jîrṇnôddhâiakke śrîma-
31. tu Machchêri Mâlagaundam paḍi salisida galde matta 2
32. beddale matta 4 sâyira baḷliya tōṇṭa ondu gâṇa ha-
33. ttu maneya nelasthâna irt î-dharmmaman âvan orbbam prati-
34. pâlîsidange sâyira kavileyam kôḍum koḷagumam po-
35. nnalu kaṭṭi Gangeya taḍiyalu sâsîrvvar brâhmaṇargge dâ-
36. nam geydu koṭṭa phalam î-dharmmaman âvan orvvan aḷidam sâyira
37. kavileyam Gangeya taḍiyalu sva-hastadim konda pâtakar akkum.

Translation.

Be it well. The illustrious mahâmaṇḍalêśvara Tribhuvanamalla Virayâditya Poysala, possessed of numerous titles including the obtainer of the musical band of five great instruments, mahâmaṇḍalêśvara, lord of the excellent city of Dvârâvatî, a sun to the firmament, the Yâdava family, crestjewel of rectitude, lord of Malepas, ruled over the Gangavâdi Ninety-sixthousand Kingdom, as the sole lord of the country.

His grandson, Tribhuvanamallaganga Hoysala reigned over the whole territory bounded by Konkana, Ālvakhêda, Bayalnâd and Sâvimale punishing the wicked and protecting the good.

His son, Tribhuvanamalla Vishnuvardhana Hoysala, conqueror of Talakâdu, Kongu, Nangali, Sâvimale, Nolambavâdi, Baravase and Hânugal, ruled over the kingdom punishing the wicked and protecting the good.

(Praises of King Vishnuvardhana). He was a help to Sômêsvara (Chalukya King), a sun to destroy the darkness, that is, the Gaula King, a fire to the Chôla, a Rudra to the Tripuras that are the Three Kalingas. When King Vishnu, a thunderbolt to the hostile kings, pursued his enemies, they all trembled and ran with fear saying "He is come here. He is come there." Thus to the eyes of his enemies he seemed to pervade the whole universe. Thus was proved true the old saying that the whole of this world is pervaded by Vishnu.

His minister was Boppadêva-daṇḍâdhîśa who filled the earth with his white fame. Just as Paraśu Râma dried up the sea by the discharge of an arrow, the general Boppa dried up the sea, that is, the huge army of Pândya king with his sword.

The illustrious Mâlagaṇḍa of Machchêri granted 2 mattais of rice land, 4 mattais of dry land, a garden containing 4000 betal creepers one oil mill and 10 houses-sites to Ratnaśivapaṇḍita of the district called Itṭige 24, practising *yama* (control over the senses), *niyama* (restraint), *svâdhyâya* (religious study), *dhyâna* (contemplation), *dhâraṇa* (self-control), *mauna* (silence), *anushthâna* (religious exercise), *japa* (meditation) *samâdhi* (absorption of the mind in God) and possessed of *śîla* (good character) for the restoration of the ancient temple of god Kalidêva at Machchêri.

Whosoever protects this charity will get the merit of giving away 1000 cows with their horns and hoofs covered with gold to thousand Brahmans on the banks of the Ganges. Whoever destroys this charity will be guilty of killing thousand Brahmans on the banks of the Ganges.

31.

On the left side of the same stone (in Kallêsvara temple, Machchêri).

Size 5'—0" × 1'—9".

Kannaḍa language and characters.

1. śrîmat-Têja-śiva-bratîśva-
2. ra-sutaṃ saujanya-si-
3. kshâdhipaṃ Sômâdy-ashta-śarî-
4. riyaṃpa-Bhava-bhaktaṃ tatva-
5. ktappaṃ ârô . . .
6. n enisirda Ratna-Śiva-
7. yôgîndrâtma-jâtaṃ gu-
8. noddâmaṃ śrîvara-kântan Ana-
9. nta-Śivadêvaṃ dharmma-Dharmma-
10. tmajaṃ || anten irdda Anantamuni-
11. pungavan âśrita-kâmadhê-
12. nu chairantayati-pravbhâva-ta-
13. va pâda-payôruha-yu-
14. ga-bhṛîṅgaṃ atyanta-vachôvidaṃ da-
15. yada tâvane tân ene dhai-
16. ryva-mêrug âdam tanayaṃ gu-
17. râmbunidhi Ratna-śivôttamam
18. appa nâmadim|| negald irdd-A-
19. nantaśiva muni jâga-
20. nnta Machchêri-paṇcha-maṭha-vartti
21. . . vin agaṇitan âsthâ-
22. nak agragaṇyan ûjjita-
23. śaśi sañjivita-
24. charitârthaṃ Kalidêvatâ-
25. layamaṃ ant â-mêruvaṃ
26. pôlvudum sthiraṃ âgalu sale

27. mâdisittu banamam Dêvên-
28. dran-udyânadoḷu sari-
29. yam nirmmisi tîrthagondaman
30. adam sad-Gange-Gôdâvarî-do-
31. reyam mâdisid int Ananta-
32. munipam dig-vartti-kîrtti-pri-
33. yam priyadind int idan e-
34. yde kâva-purushang âyumu ma-
35. hâ-śrîyumu akke yidam kâ-
36. yade kâyva pâpige Kurukshê-
37. trangaḷḷu Vâraṇâsiyḷ e-
38. kkôṭi-munîndraram kavileyam vê-
39. dâdhyaram kord ad ond ayasam
40. porddugum endusâridapu-
41. v î-śailâkshara-brâjigaḷu |
42. Mâchêsvarakke gadde matta 1
43. beddale matta 2 Mâdhava-dê-
44. vargge gadde ma 1 beddale ma 2
45. sva-dattâm para-dattâm vâ
46. yô harêta vasundharâm
47. shashṭi-varsha-sahasrâṇi
48. vishṭhâyâm jâyatê kri-
49. miḥ || śiva śrî

Note.

This inscription records the erection of a temple of Siva named Kalidêva temple and the formation of a fine garden around it and the construction of a pond in front of the temple by a Śiva guru named Anantaśivamuni, the head of the Śaiva maṭha at the village Machchêri and disciple of Ratnaśivayôgi who was a disciple of Têjaśiva. The inscription further records the grant of some lands for the service of gods Mâchêsvara and Mâdhavadêva. The usual imprecatory verses are found at the end of the grant. The inscription is not dated.

32.

On the back of the same stone, in the Kallêśvara temple.

Size 5'—0'' × 2'—9''.

Kannada language and characters.

1. śrîmatu namas tunga-śiras-tum-
2. ga-chandra-châmura-târavêl trailô-
3. kya-nagarârambha-mûlastambhâya
4. Sambhavêl svasti śrîmatu Manmatha-sam-
5. vatsarada Śrâvaṇa-śuddha 13 Â Machchêri
6. Mâchagaundana maga Kâmagauṇ-
7. da mukhyavâda Tammâru mo-
8. dala gaundugaḷum tamma Lôkabbe vi-
9. ṭṭa . . dagatṭa Kanti Bâchanum śrî Kali śrî śrî

Note.

This inscription is quite worn out at the end. It seems to record some gift (for the service of some god) by Kâmagauṇda son of Machchêri Mâchagaundana, and others on the 13th lunar day of the bright half of Śrâvaṇa in the year Manmatha.

33.

At the same village (Machchêri), on a fragmentary stone lying in front of the Nara-simha temple.

Size 3'—6'' × 2'—6''.

Kannada language and characters.

1. svasti vijayâbhyudaya śaka-varusha 1290 ya
2. Kîlaka-samvatsarada Vayisâkha ba 10 Śukravâradalu
3. śrîmatu Kâmagauṇdana maga Mâchagaundana Machchêri

(The stone is broken here).

4. na mēlakke tūmbu ma
5. ha mūḍaṇa dēgula miva hosa
6. da pareya keṛeya dhārā-pūrvaka mā-
7. sva-dattam para-dattām vā yō harēta vasundha-
8. rām sashṭi varisha sahasrāṇi viśṭhāyām
9. jāyatē krimih ||

Note.

The stone on which this inscription is engraved is broken into two parts and several letters are lost. It seems to record the construction of a tank at Machchēri by Māchagaṇḍa, son of the illustrious Kāmagaṇḍa. The epigraph is dated Friday the 10th lunar day of the dark half of Vaiśākha in the year Kilaka, 1290 of Śaka era. The date is correct and corresponds to Friday the 12th May A. D. 1368.

34.

Bāsūru grant of King Dēvarāya of Vijayanagar dated Śaka 1330 in the possession of Nārāyaṇa Jois at the village Machchēri in the Hobali of Kaḍūr.

Size 1'—0'' × 0'—8''.

Nāgara characters and Sanskrit language.

I (b)

1. śrī-Gaṇādhipatayē namaḥ | avighnam astu nama-
2. s-tunga-śiraś-chumbi-chandra-chāmara-chāravē | trailōkya-
3. nagarārambha-mūlastambhāya Śambhavē | jayantri Dvīpa-
4. vaktrasya gaṇḍa-maṇḍala-shatpadāḥ pratyūha-vijayēnēva prā-
5. ptā viruta-diṇḍimāḥ | ramas tasmai Varāhāya yēna līlō-ddhritā
6. mahī | anurāgavaśēnēva sasyaiḥ pulaka-bhūshitā (h) | āśich chhri-
7. Sangamō nāma bhūpālō guṇa-sangamaḥ | Yadu-vamśa-mahāmbhōdhi-pari
8. varddhana-chandramāḥ | tasyātmajō-bhūch chhri-Bukkarājō rājanvatī chi-
- ram |
9. ashtādaśa-dvīpavati mahī yēna mahīyasā rājēndram śrī-Hariharam Bu-
10. kkarājō mahēśvaraḥ | Gauryām ajījarad dēvyām Mahāsēram a-
11. thātmajam | ambhōdhi-parikhām prithvīm śāsātō nagaiṃ iva | Vi-
12. jayanagarābhīdhānām vara-nagarīm adhivasan sa rājēndraḥ |
13. sarva-dig-adhiśa-maulīm ājñā-patra-chchhalāt sadāpyēva ta- |
14. tō Hariharāj jātō Rāmō Daśarathād iva | praśāsti Dēvarā-
15. yākhyō rājyam nishkaṇṭakām bhuvam | ādāv Ādivarāha-tivra-daśa-
16. nāghātēna jāta-vraṇā paśchāt pannaga-sārvabhauma-garale-jvālā-
17. valī-viklabā | tasya śrī-ghanasāra-bhāsurataram yad-bāhu-daṇḍam śrī-
18. tā | santāpam nijam akshatī pra-vilasatyāmōdini mēdini | yasyasthai-
19. rya-prasangē smṛitim avataratō vismṛitau Rāma-Kṛishṇau Kaiṇādīr
- varṇa-
20. nārtham virachayati bahir yasya dānāpadānam | yat-sārvaajnēna vidyā-
21. vividha-phala-bhṛitas sarva-vidvajjanānām | kincha srashtā nripānām sara-

II (a)

22. siruhabhuvē bhāti yēnaiva srishtāḥ | varshānām trisatādhikē Śakanripa-
23. sthityā sahasrē gatē trimśēbdē sati Sarvadhāriṇi tatō Vaiśākha-sū-
24. ryagrahē | vahnyarkshēna sa-śōbhānēna saha nāgēna prāsastē Guṇōrvārē
- prādi-
25. ta Dēvarāyanripatiḥ ślāghyam tulā-pūrusham | tasmīn jagmushi Sarvadhā-
- riṇi
26. Virōdhyākhyē tu samvatsarē | jātē Kārtika-śukla-paksha-Ravivāra- Dvā-
- daśī-
27. vāsarē | brahmāṇḍam vidhivat sa-harshaṇa-vāṇig-yuktōttarāphalgūṇi ślā-
- ghyē prā-
28. dita Dēvarāyanripatiḥ Pampāpatēḥ sannidhau vidhāya tan-mahā-dāna-
29. dvitayam sa mahīpatiḥ | prādāt tatratya-viprēbhyō grāmau Bāsūru-sa-
- jnākau |
30. mahā-dāna-dvayāṅgānām samyak-sarva-dvījanmanām | gōtra-śākhā-nāma-
- bhāga-vyavasthā-

31. tra vilikhyatê | Virôdhi-samvatsarada Mârgasîra śuddha Saptamiyanl
śrîman-ma-
32. hâ-râjâdhirâja râjaparamêśvara śrî-vîrapratâpa-Dêvarâya-mahârâ-
33. yaru tolâbhâra-mahâdâna brahmânda-mahâdânada agrahârada mahâ-
34. janangalige podavaṭṭu koṭṭa dharmaśâsana prâksaka-varsha 1330 vattaneya
35. Sarvadhâri-samvatsarada Prathama-Vaiśâkha-bahula Amâvâseyum Guru-
36. vâra sûrya-gra-
37. haṇa-puṇyakâlâdalul tolâbhâra-mahâdânadalul tad-anga-bhûdânavâgi dhâre-
38. yan era-
39. du koṭṭa agrahârada vṛttimantara vivara âchârya-jana | kaṁ vṛtti
40. 3 brahmara jana | dakam vṛtti | sadasyara-jana | dakam vṛtti |
41. ritvikkugala jana 24 kaṁ vṛtti 24 kaṣâchâryarige vṛtti | aṁ-
42. tu brâhmara jana 28 ippatta yeṇṭakam vṛtti 30 vattakam varaha ga-
43. dyâna 200 innûruṭṭage âchâryaru tri-vêdi-Vâmanabhaṭṭarige
44. Mandagiriya nâda Pungulampandiya grâma | dakam vṛtti 3 kaṁ varaha ga
45. 20.
46. n uliye śuddha-vṛttimantara jana 27 lakkaṁ vivara-brahmara-
47. yajuh-Kausîka Purushôttamabhaṭṭâtmaja Singanabhaṭṭasyaikâ vṛttih
48. Vri-

II (b)

49. ddhahârîta-Târikayaajva-sûnu Hapanâchâryasyaikâ vṛttih yajuh Vâ-
50. dhûla-Amritâryajva-sûnu Drônabhaṭṭasyaikâ vṛttih rik-Kâśyapa-Dêvi-Peddi-
51. bhaṭṭâtmaja-Sâmyibhaṭṭasyaikâ vṛttih yajur-Âtrêya-Nâgadêva-ja-Dêvaru-
52. bhaṭṭasyaikâ
53. vṛttih | rigu-Hârîta-Kallabhandy-âtmaja-Sâmyibhaṭṭasyaikâ vṛttih yajur-
54. Hâ-
55. rîta-Lakshmanabhaṭṭa-ja-Avadhârisy-aikâ vṛttih | yajur-Bâdarâyana-Pô-
56. channâtmaja-Vishṇubhaṭṭasyaikâ vṛttih rig-Âtrêya-Kêśavabhaṭṭâtmaja-Vi-
57. rūpâkshabhaṭṭasyaikâ vṛttih | śuklayajuh Kaundinya-Vishṇubhaṭṭa-ja-Sâmyi-
58. bhaṭṭasyaikâ vṛttih | Gautamah Kânva-śâkhî Nâganâtmaja-Siriyanna-
59. syaikâ-
60. vṛttih | sâmakâtrêya Harikrishnâtmaja Chaudibhaṭṭasyaikâ vṛttih | rig-
61. jâ-
62. madgnâ Vamanâja-Gôpannasyaikâ vṛttih | yajur-Jâmadejñah Gôpannaja-
63. Nâganasyaikâ vṛttih | yajuh-Kâśyapa-Lakshmanabhaṭṭaja-Mallâyajvasyai-
64. kâ vṛttih | rig-Bhâradvâja-Haribhaṭṭaja-Haribhaṭṭasyaikâ vṛttih |
65. rik-Kaundi-
66. nyâ-Allâlabhaṭṭaja-Kêśavabhaṭṭasyaikâ vṛttih | rik-Kausîka-Singayabhaṭ-
67. ṭaja-
68. Annayabhaṭṭasyaikâ vṛttih | rik-Kâśyapa Pandaribhaṭṭaja-Vishṇubhaṭṭa-
69. syaikâ
70. vṛttih | yajuh-Kausîka-Nârayanâtmaja Peddibhaṭṭasyaikâ vṛttih | yajuh-
71. Kaundinya-Sûribhaṭṭâtmaja-Viśvēśvarasyaikâ vṛttih | yajuh-Kâśyapa-
72. Viśvēśvara-
73. bhaṭṭaja-Tallabhaṭṭasyaikâ vṛttih | yajur-Bhâradvâjah Jagannâthâtmaja-A-
74. nantabhaṭṭasyaikâ vṛttih | yajur-Âtrêya-Peddibhaṭṭaja-Kâmadêvasyai-
75. kâ vṛttih | yajur-Vâdhûla-Vallabhâryaja-Lakshmanabhaṭṭasyaikâ vṛttih |
76. yajur Hârî-
77. tah Kâmayârva-Nâgayabhaṭṭasyaikâ vṛttih | yajur-Bhâradvâja-Peddiya-
78. jva-sû-
79. nu-Sômarâthasyaikâ vṛttih | antu brahmaru-sadasyaru ritvi
80. kkugalu kalaśâchâryaru saha jana ippattêla-
81. kkaṁ vṛtti 27 ippattelakkaṁ varaha gadyâna 180

III (a)

82. nûrayambhattu brahmânda-mahâdâna tad-anga-bhûdânavâgi
83. dhâreyan eredu koṭṭa vṛttimanta-brâhmaru âchâryaru ri-
84. g-Vasishṭha Nṛsimhayaajva-sûnu Gangâdharayaajvasya ti-
85. srô vṛttayah | Brahmasya vajurnikundini Peddibhaṭṭaja-
86. Krishnabhaṭṭasyaikâ vṛttih | sadasya-yajur-Hârîta-Târki-
87. kayajva-sûnu-Hampa-nâchâryasyaikâ vṛttih | ritvikku chatu-
88. rvimsâti-janânâṁ vṛttibhâgô likhyatê | righ-ghârîta-Dharanibha-
89. ṭâtmaja Vishṇubhaṭṭasyaikâ vṛttih | rig-Viśvâmitra-gôtraja-

76. Rāmēśvarabhaṭṭātmaja-Haribhaṭṭasyarikā vṛittih l rig-Mau-
77. nabhārgava-Krishnabhaṭṭātmaja-Tikannabhaṭṭasyaikā vṛittih
78. rik-Kāśyapagōtraja-Nṛsimhabhaṭṭātmaja-Paṇḍaribhaṭṭa-
79. syaikā vṛittih l rig-Maudgalya-gōtrasya Śrīrāmabhaṭṭātma-
80. ja-Chauṇḍibhaṭṭasyaikā vṛittih rik-Kāśyapa-gōtrasya Dēvēśa-
81. bhaṭṭātmaja-Śrīdharabhaṭṭasyaikā vṛittihlyajun-Gautama-
82. Janārdanabhaṭṭātmaja-Lingannabhaṭṭasyaikā vṛittih lyajur Gau
83. tamagōtrasya Kēśavabhaṭṭātmaja Krishnabhaṭṭasyaikā vṛittih lya-
84. juh-Kāśyapagōtraja-Sōmarātha-yajva-sūnu-Adhvaidīkshi-

III (b)

85. tasyaikā vṛittih l yajuh-Kauṇḍinya-gōtrasya Pōchanṇāryaja-
86. Haridīkshitasyaikā vṛittih l yajur-Hārītasya Peddiva-
87. jhjhaja-Bollāvojjhhasyaikā vṛittih l yajuh-Kāśyapa-gōtraja-
88. Achyutabhaṭṭātmaja Mailārabhaṭṭasyaikā vṛittih l rig-Gā-
89. rggyagōtrasya Śrīdharabhaṭṭātmaja-Sāyibhaṭṭasyaikā vṛittih l
90. rik-Kāśyapagōtrasya Nāgannāryaja-Nāgannasyaikā vṛi-
91. ttih l yajuh-Kauṇḍinyagōtrasya Kommā-vajjhja-sūnu-Pedojjhja-
92. syaikā vṛittih l yajur-Jāmadagnāvatsa-Vāchaspati-putra-
93. sya Anantakrishnabhaṭṭasyaikā vṛittih l rig-Ātrēgōtrasya Māyaṇ-
94. nāryaja Lingannasyaikā vṛittih l sāmakāśyapa-Dharaṇi-
95. dēvātmaja-Bāchanṇabhaṭṭasyaikā vṛittih l sama-Vasishthagōtra-
96. Daṇṇāyakayajva-sūnu Sāyidīkshitasyaikā vṛittih l rig-Mauna-
97. bhārgava-Gangādharaṭṭātmaja-Vitthannāryasyaikā vṛittih l
98. yajuh-Kāśyapa-Pōchanāchāryaja-Nṛsimhārādhyasyai-
99. kā vṛittih l yajur-Bhāradvāja-Narahari-bhaṭṭaja-Malli-
100. bhaṭṭasyaikā vṛittih l yajur-Hārīta-Pinnayayajva-sūnu-

IV (a)

101. Yammalidīkshitasyaikā vṛittih yajur-Bhāradvāja-Nri-im-
102. habhaṭṭaja Mailārabhaṭṭasyaikā vṛittih l iti chaturvimśati-ritvi-
103. g-janānām chaturvimśati-vṛittayah sahasra-kalāśāchārya-yajuh
104. Śrīvatsa-Tippāvojjhja-Bollāvojjhhasyaikā vṛittih antu bra-
105. hmāṇḍadānada āchāryaru brahmaru l sadasyaru ritvikkugaḷu kalāśā-
106. chāryaru saha brāhmarajana 28 kaṃ vṛitti 30 kaṃ varaha ga 150 ubhayam
107. tulābhāra brahmāṇḍadānada āchārya brahmaru sadasyaru ritvikkugaḷu
108. kalāśāchāryaru saha brāhmara jana 55 kaṃ vṛitti 57 kaṃ varaha gadyā-
109. na 330 vattakkam Hoyisalanāda Āsandiya Vēṇṭheyada Nuggu nūri-
110. ya Sāvayana hobaliya Hiriyabāsūra Chikka-bāsūra grā-
111. maveradakaṃ āla rēkhe 1100 kaṃ huṭṭuvali mūnūra mūva-
112. ttakke tolābhāra-mahādāna brahmāṇḍa-mahādāna tad-anga-bhūdāna-
113. vāgi Abhinava-Pratāpadēvarāyapurav āda Hiriyabāsūru Chikkabā-
114. sūru grāmav eraḍake saluva chatu-sīmeya vivara Hiriyabāsūra
115. bisilareya naḍuvana sīmeya vivara l isānyādiyāgi ten-
116. ka muntāgi naḍeda mūdana sīme oḍa-gaṭṭeya baḍagaṇa-
117. kōḍiya baliya kallu l allindam tenkalu oḍagaṭṭeya ā-ye-
118. reye sīme l allindam tenkalu hallada tenkaṇa esagada meleya naṭṭa ka-
119. llu allindam terkalu dāriya bidda kallu l allindam tenkalu

IV (b)

120. odegatṭe allindam tenkalu mundaḡalli-yolagana hāsa-
121. re allindam tenkalu muruhina mūleya jaḡaligallina mundaṇa
122. naṭṭa kallu Hiriya Bāsūra Kariyanāḡagonḡanahalliya naḍu-
123. vana sīmeya vivara mūdal ādiyāgi paḍuva muntāgi tenkaṇa ja-
124. valigallu l allindam paḍuvalu heddāriya mūdana naṭṭa kallu a-
125. llindam tenkalu Chikkabāsūra Machchēri naḍuvana sīmeya vivara ten-
126. ka muntāgi beluvolada kereyolagana naṭṭa sālugaḷlu allin-
127. dam tenkalu āḡnēyada mūleya naṭṭa kallu allindam paḍuvalu
128. naḍada tenkaṇasīme Chikkabāsūra Kāmasāḡarada naḍuvana sī-
129. meya vivara kolana mugguḍḍeya naṭṭa kallu allindam paḍu-
130. valu Chikkabāsūra uppuhuniseya naḍuvana sīmeya vi-
131. vara allindam tenkalādi baḍaga muntāgi edda moraḍiya ke-
132. lagana naṭṭa kallu allindam baḍagaḷu karlahallada biḷi-
133. ya moraḍi l allindam baḍagaḷu kolana bidda kallu
134. allindam paḍuvalu sālugaḷa mēre allindam paḍuva-

135. lu nairityada hâsare allindam baḍagalu Hiriyabâsû-
 136. ra Kâmanakeṛeya naḍuvaṇa sîmeya vivara ha-
 137. llaḍolaḡaṇa vântegallu allindam baḍagalu kaggalla

(Va)

138. hallaḍolaḡaṇa belalamara allindam baḍagalu vâṇavya-
 139. da mûleya natṭa kallu allindam mûḍalu Hiriyabâsûra
 140. Kedageḡereya naḍuvaṇa sîme vivara allindam paḍuvalâdi mû-
 141. damuntâḡi isânyada hallada mûḍaṇa natṭa kallu pariyaṇta
 142. natṭa sâlugaḡlê sîme intî-chattus-sîme-yolaḡulla nidhi-nikshêpa-
 143. jala-pâshâṇa-akshîni-âḡâmi-siddha-sâdhya-aṣṭabhôga-têja-svâ-
 144. mya-sahitavâḡi Pampâkshêtradaḡu śrî-Virûpâkshadêvara sannidhiyaḡu hi-
 145. raṇyôḍaka-dhârâ-pûrvaka â-chandrârka-sthâiyâḡi tulâbhâra-brahmâṇḍa-
 dâṇada
 146. Pratâpadêvarâyapuravâda sarvamâṇya agraḡâravâḡi tulâbhâra-
 147. da mahâjanangalige Virôdhi-samvatsarada Kârtika-śuddha Pâḍya ârabhya
 148. brahmâṇḍadâṇada mahâjanangalige Virôdhi-samvatsarada Kârtika śu
 149. ddha-Dvâdaśi ârabhyavâḡi dhâṛeyaṇ eṛedu koṭṭevu sukhadiṇ bhôḡisuvudu
 150. śrî-Virûpâkshadêvarâṇe l dâṇa-pâḡanayôr madhyê dâṇâch chhrêyônupâ-
 pâḡanaṇ l dâṇa-
 151. t svargam avâṇṇôti pâḡanâd achyutaṇ padam êkaiva bhaginî lôkê sarvêshâm
 êva bhû-
 152. bhujâm l na bhôḡyâ na kara-grâhyâ vipra-dattâ vasuṇḡharâ sva-dattam
 para-dattam vâ yô harêta vasuṇ-
 153. dharâm l shasṭi-varsha-sahasrâṇi viṣṭhâyâm jâyatê kimih l sâṇânyô-
 yam dharma-sêṭu nripâṇâm kâlê kâlê pâ-
 154. lanîyô bhavadbhiḡ l sarvân êtân bhâvinah pârthivêṇḡrân bhûyô bhûyô
 yâchatê Râmachandraḡ
 155. śâsana-lêkhakaḡ l
 156. likhitaṇ ruchinâksharaṇ l śrî-Sangamêśvara śrî śrî śrî
 157. śrî-Virûpâksha

Translation.

Obeisance to Gaṇapati. May all obstacles disappear. Salutation to Sâmbhu beautiful with the fly-flap-like moon kissing his lofty forehead, the chief pillar for the city of the triple world.

Victorious are the rows of bees in the cheeks of Gaṇêśa, which appear like resounding drums proclaiming his conquest over obstacles.

There was a king named Sangama, an assemblage of good qualities, a moon in expanding the great sea of Yadu race. His son was the illustrious Bukkarâja by whom the earth with its eighteen islands was justly governed. The great (Mahêśvara) Bukkarâja got by his queen Gauṇi a son named Harihara who was a Mahâsêra (Shanmukha ; possessed of a large army). He ruled over the whole earth bounded by the seas, in his capital Vijayanagar and his orders were obeyed by kings in all directions.

To Harihara was born a son Dêvarâya like Râma to Daśaratha. While King Dêvarâya ruled over the kingdom free from enemies, the earth which was first wounded by the sharp tusk of the Primeval Boar striking against it and which was next afflicted by the fiery poison of the king of serpents, became now relieved of all its trouble and became happy resting on the king's fine arm. While praising his courage people forgot Râma and Kṛishṇa, his gifts excelled those of Karna and others. With his knowledge he appreciated learned men and rewarded their learning.

After the lapse of one thousand three hundred and thirty years in Śaka era, during the year Sarvadhâri, and on the occasion of solar eclipse in the month Vaiśâkha, during the constellation Krittikâ, Śôbhana-yôga and Nâgakâraṇa on Thursday King Dêvarâya performed the meritorious Tulâpurusha weighing himself with gold. After the year Sarvadhâri passed away and the year Virôdhi began, on Sunday the 12th lunar day of the bright half of Kârtika, during Harsha-yôga, Vanik-kâraṇa and uttarâphalguni constellation, the king made the gift of Brahmâṇḍa in the presence of god Pampâpati. After making both the gifts the king gave the Brahmans assembled round him two villages named Bâsûru as part of the gift. The names of the Brahmans, their gôtras and śâkhâs are given here :

On the 7th lunar day of the bright fortnight of Mârgaśīra in the year Virôdhi, King Virapratâpa Dêvarâya-mahârâya, râjâdhirâja and râjaparamêśvara, granted the following charter connected with the gifts of *tulâbhâra* and *brahmânḍa* to the mahâ-janas of the agrahâra : In the Śaka year 1330 Sarvadhâri, or Thursday the new moon day in the first Vaiśâkha, during the solar eclipse, the King made the gift of *tulâbhâra* and as part of the same gave away plots of land to certain Brahmans (Their names and number of vrittis next follow). During the gift of *Brahmânḍa* the King gave away plots of land to certain Brahmans (Their names and number of vrittis given next follow). The lands thus given comprised two villages Hiriya Bâsûr and Chikka Bâsûr with an annual income of 1100 varahas situated in Sâvayana Hobali of Âsandīya-vênṭheya in Hoysalanâḍu and were renamed Abhinava-Pratâpa-Dêvarâyapura. (Their boundaries are given next.) All the land comprised within the above boundaries with all rights and powers of possession including the right to treasure underground, etc., was given away with pouring of water and gift of gold to last as long as sun and moon endure, as a sarvamânya agrahâra named Pratâpadêvarâyapura. The gift of land made during *Tulâbhâra* was to come into force from the 1st day in the bright half of kârtika in the year Virôdhi and the gift of land made in connection with *Brahmânḍa* was to take effect from the 12th lunar day of the bright half of Kârtika. May the Brahmans enjoy them happily ; I swear by god Virûpâksha.

Between making a gift and protecting it, protecting is better than making a gift. By making a gift one goes to Svarga while by protecting a gift already made one goes to regions of everlasting bliss. Land given away to Brahmans is the only sister of all Kings. She is neither to be enjoyed nor seized by hand (taxed). He who confiscates land given away by himself or others will be born as a worm in ordure for sixty-thousand years. This bridge of dharma is common to all Kings and ought to be looked after by you all from time to time. Thus does Râmachandra beseech all future Kings . . .
 Śrī Sangamêśvara.

Śrī Virûpâksha.

N.B.—The date of *Tulâbhâra* corresponds to Thursday the 26th April A.D. 1408 with the constellation Krittika, there being a solar eclipse on the day. The next date corresponds to Sunday the 20th October A.D. 1409 with the constellation Uttarâbhâdrapada. (Phalguni is a mistake for Bhâdrapada).

35.

Copy of a copper plate grant found in a palm leaf manuscript in the possession of Narasimhajôvis at the village Machchêri in the Hobali of Kaḍur.

1. śubham astu || namaḥ tunga-śiraś-chumbi- chandra-châmara-châravê l trai-
lôkya-nagarârambha-mûlastambhâya Sambhave
2. jayaty anâdi-nidhanah śrîmân svâchchhandha-sûkaraḥ l yaś cha damshṭrâ-
mrîṇâlêna jajñê nûtana-pankajam l sva-
3. sti śrî-jayâbhyudaya-Śâlivâhana-śaka-varsha 1574 sanda vartamâna-Nandana
samvatsarada Bhâdrapada
4. śuddha 15 Bhaumavâsaradalli śrîmat-paramahamsa-parivrajakâchâyâ-varya
pada-vâkya-pramâna-pârâvâra-pârî-
5. na yama-nyamâdy-ashtânga-yôga-niratar âda Śringêrîpurada śrî-Sachchi-
dânanda Bhârâtîsvâmiga-
6. lavaru pûrvadalli Vidyâraṇya-Śrîpâdangalige Hariharamahârâyaru Vidyâ-
raṇyapuradalli nû-
7. ru vṛittiyannu agrahâra va mâḍi samarpisidalli kâlavaśadinda viśe kalitavâgi
prajā-dharma-
8. davaru â-bhûmigalige pûgârâmagala hâkikoṇḍu baruttiddalli Keḷadî-
Sivappanâyakaru punaru-
9. ddhârava mâḍi â-bhûmigalannu vichârisi yathâprakâradalli agrahâra va mâḍa-
bêkerdu namage hêlikoṇḍu namma
10. dharma-samsthânavanru parirakshisikoṇḍu bâha samayadalli Kâśyapa-
gôtrada Âśvalâyana-sûtrada Rik-śa-

(back).

11. kheya Bankanakaṭṭeya Nârâyana bhaṭṭara maga Tirumalabhaṭṭarige pâlista
dâna-paṭṭe kramav ent endare Vidyâraṇya-

12. puradalli dvividha-parikalpitavâda śāsara-stha-vṛittiya vaḷage nimage pālista prathama-kalpitavâda vṛitti 1 kke ga 15
13. hadinaidu vaḷahakke kshêtrada vivara mēlubhâgada nâḍa Dēvagôḍa Bommanṇana kuḷadalli bhatta kham 6 raḍubhâgada nâḍa Bê-
14. sūra Bommanṇana kuḷadalli kham 34 ubhayaṁ kham 40 nālvattu tōṭa keḷa-bhâgada nâḍa Hālandûra kōḍe-
15. gaddeyalli aḍike mara 1 vōḍu sāvira i-vṛittige saluva mane Vidyâranya-purada mûḍana-sālinalli Baṇ-
16. ṇagaḷa Viśvanāthabhaṭṭara maneyindam baḍagalāgi kaṭṭuva nivēsanadin-dam tenkalāgi mane 1 vandake
17. kōḷu 15 hadinaidu mane nivēšana sahâ somôparāga puṇyakālāḷa dalli śī-Vidyâśankara prītyarthavâ-
18. gi sa-hiraṇyōḍaka-dāna-dhârâ-pūrvakavāgi i-tōṭa ke saluva chatuḥ-sīme vivara mûḍalu gaddeyindam paḍuvalu tenkalu ga-
19. ddeyindam baḍagalū paḍuvalu gadde vaḷage raṭṭa kallindam i-gṛihârâma-kshêtrada vaḷagullā nidhi-rikshêpa-jala-pāshāṇa-akshî-
20. ni-āgāmi-siddha-sādhyagaḷ emba aṣṭabhôga-tēja-svāmyavannu i-kshêtrakke saluva mane hāḍya sahâ nīvu rimmā
21. santāna-pāraparyavāgi ā-chandrārka-sthâyigaḷāgi sukhadinda anubhavi-sikonḍu samaya viśēshagaḷalli

(II front).

22. krāya-dāna-parivartanava salisikonḍu bahiri yendu pālista śāsana-stha-vṛitti bhû-dāna
23. Āditya-chandrāv anilōnalaścha dyaṇ bhûmirāpō hṛidayam yamaś cha ahaś cha iātrīś cha ubhē cha sandhyē dharmas cha jânāti na-
24. rasya vṛittam 1 sva-dattām paraḍattām vā yō harēt tu vasundharām shashṭi-varsha-sahasrāṇi viśṭhâyām jāyatē kṛimihl dāna-pā-
25. lanayōr madhyē dānāch chhrēyōnupālanam 1 dānāt svargam avāpnōti pālanād achyutam padam
26. śrī Vidyâśankara ||

Note.

This inscription begins with an invocation to Sambhu and Boar incarnation of Vishṇu. It records that the hundred vṛittis forming Vidyâranyapura Agrahâra placed originally by King Harihara at the disposal of Vidyâranya had fallen into decay and the lands were covered with areca-nut gardens belonging to private parties and that at the instance of Śivappanâyaka of Keḷadi actuated with the desire to restore the Agrahâra to Sachchidānandabhâratī Svāmi at Śṛingēri, granted certain fields and house-sites also to Bankarkatte Tirumalabhaṭṭa, son of Nârāyaṇabhaṭṭa of Kâśyapa-gôtra, Āśvalāyanasûtra and Rik-Śākhâ. The grant is dated Tuesday the 15th lunar day of the bright half of Bhâdrapada in Nandana, Śaka year 1574, corresponding to 7th September A.D. 1652. The usual imprecatory verses are found at the end of the grant.

36.

On a stone lying in the wet field of Timmayya, son of Basappa, near the village Hosahalli in the Hobali of Kaḍûr.

Size 5' — × 1'.

Kannaḍa language and characters.

- | | |
|----------------------|----------------------------|
| 1. Paingala-samva- | 7. koṭṭa um- |
| 2. tsarada Mârgasira | 8. baḷigaddē kallu śrī śrī |
| 3. śu 5 lû śrīma- | 9. yidake āru aḷu- |
| 4. tu Virâpura Śiva- | 10. pidavaru tam- |
| 5. Voḍeyaru Paṭṭaṇa- | 11. ma tâyige ta- |
| 6. sâmi pālisuvage | 12. pidavaru śrī |

Note.

This inscription records a grant of some land for subsistence to the holder of the office of *Paṭṭanasvāmi* (head of the town) by Śiva voḍeyar of Virâpura on the 5th lunar day of the bright fortnight of Mârgasira in the year Paingala. The grant ends with the usual imprecation.

37.

On a stone set up on the site of a deserted village on the way from the bungalow at Emmedoḍḍi in the Hobali of Kadur to Coffee Estate.

Size 4'—6''×1'—6''.

Kannada language and characters.

1. śrī-Gaṇādhīpatayê namah
2. śubham astu svāsti śrī-
3. jayābhyudaya śaka-
4. varushaṅgaḷu 1532 san-
5. da Sādhāraṇa-samvatsa.
6. Kārtika-ba 5 śrīmatu-
7. Gīriyappaṇāya-
8. karu tamma svāmi Tiru-
9. vengalaḷayyanavarige puṇya-
10. lōkāvāptiy āgabēkendu
11. tamma prabhutvakkolaḡaḡa Ma-
12. la . pālyada bhūmiyali
13. oḷḷo holavannu sarvamānya-
14. vāgi Sōmanāthadēvara nai-
15. vēḍyakke biṭṭaru idake
16. aḷupidavaru guru-drōhigaḷu
17. Śiva-drōhigaḷu

Note

This records the gift of a plot of land with the sowing capacity of half Khaṇḍuga in the village Mala . . . pālyā free of all imposts for the food offerings to god Sōmanātha by the illustrious Gīriyappaṇāyaka for the merit of his master Tiruvengalaḷayya on the 5th lunar day of the dark half of Kārtika in the year Sādhāraṇa, Śaka year 1532, corresponding to 26th October A.D. 1610. The record ends with the usual imprecation.

38.

On a stone set up near a *māstigudi* in the pasture land of the village Chikkārehalli in the Hobali of Kadur.

Size 2'—6''×1'—6''.

Old Kannada characters and language.

1. . . . Permmāḍigāvuṇḍan āda
2. ḷapati kāduvalli Saggālaya
3. avarā sati Kali
4. mahāsatiyāgi
5. akshaya-sogaman āntaḷ mangalaṃ

Note.

This inscription records the death of Permmāḍigāvuṇḍa in battle and of the passing away of his wife Kali by performance of *sati*. A *māstigudi* is a shrine containing one or more stones on which are sculptured the figures of upper arms of women who performed *sati*.

39.

At the same place, on a stone lying below a *banyan* tree.

Size 3'—6''×1'—6''.

Kannada characters and language.

- | | |
|---------------------|------------------------|
| 1. śrīmatu-Jekkana- | 5. bbaru tappidare ka- |
| 2. nāyakaru an- | 6. teya |
| 3. na darake koṭṭa- | 7. tindavaru |
| 4. ru yidake ār o- | |

Note.

This records the gift of a piece of land by the illustrious Jakkana Nāyaka for feeding the poor. The record ends with some imprecation.

40.

On a rock on a ridge on the way to the village Kârêhalli from the village Kampa-sâgara in the Hobali of Kaḍur.

Size 3'—6'' × 3'—6''.

Kannaḍa language and characters.

1. śrīmatu-Khara-samvatsarada
2. Vayisâkha-ba 10 lu śrīma-
3. tu Chandagaḍanu Kallêdê-
4. varige nandâdîptigendu
5. biṭṭa hola oḷḷo idanu
6. aḷupidavaru tamma-tâ-
7. yige tappidavaru śrī śrī

Note

This inscription records the gift of a field with the sowing capacity of half a khaṇḍaga by Chandagaḍa for the service of God Kallêdêva on the 10th lunar day of the dark half of Vaisâkha in the year Khara.

41.

At the village Dombarahalli in the Hobali of Kaḍûr, on a stone set up in the back-yard of Nanja.

Size 5' × 3'

Kannaḍa language and characters.

1. śīmatu-Dombara Gorava-
2. nahallige tappidavana heṇ-
3. ḍaranu gôvar ikkidavanige
4. koṭṭaru idake âru
5. aḷupidavaru bâvali gô-mâm-
6. sava timbaru Śivadâsa

Note.

This contains nothing but vulgar imprecation against those who are traitors to the village Dombara-Goravanahalli. The name Śivadâsa is found at the end of the inscription and probably denotes the name of its writer.

42.

At the same village (Dombarahalli) on a *vîragal* lying in the site of a ruined temple in a wet field.

Size 5' × 4'.

Old Kannaḍa language and characters.

(The stone is broken on all sides).

1. Vanâsanada nâlgêṇa pala . . . paṭṭi Santa-
2. je Dêvaki nijâdhinâthanan ântu sattode Bappagavunḍam gaṇḍam
3. gampakam bhûnâthana teyim taṭṭi-
4. ḷḍu jâ . . . ga taṭṭi . . . liyen alṭiyim

Note.

This inscription is very fragmentary and seems to record the death of Santaje Dêvaki as *sati* and that of Bappagavunḍa in battle.

At Kaḍūruhalli in the Hobali of Kaḍūr, on a stone set up before the Īśvara temple.

Size 4'—6"×2'—2".

Kannaḍa language and characters.

1. svasti samasta-bhuvanāśrayaṃ śrī-prithvī-valla-bha-mahārā-
2. jāḍhirājaṃ paramēśvara Satyāśraya-kuḷa-
3. tiḷaka Chāḷukyābharaṇa śrīmat Tribhuvanamalladēvara vijayarā-
4. jyaṃ uttarōttarābhivṛddhi-pravarddhamānam ā-chandrārka-tāram-baraṃ
tat-pāda-padmōpajīvi
5. samadhigata-pañcha-mahāśabda-mahā-maṇḍalēśvaraṃ Dvārāvati-pu-
6. ravarādhīsaṃ Yādava-kuḷāmbara-dyumaṇi sanyaktā-chūdā-
7. maṇi malaparolgaṇḍādy-anēka-nāmāvali-samālankṛitarappa śrī-
8. mat-Tribhuvanamalla-Pōysaladēvaru Gangavāḍi tombhattaru-
9. sāsiramam duṣṭa-nigraha-śiṣṭa-pratipālanadim āluttum
10. ire tat-pāda-padmōpajīvi samadhigata-pañcha-mahāśabda ma-
11. hāsāmanta sakaḷa-lakshmīkānta Tripurahara-labdha-vara-prasā-
12. da mṛigamadāmōdam pusiva-sāmantakaṇṇa-kuṇṇaraṃ śāra-
13. nāgata-vajra-pañjaran Ereyangadēva-pādāiādhaka gaṇḍaprachaṇḍa
14. nudidantegaṇḍan aynūrvvara-kōṭe śrīman-mahāsāmanta malaparolgaṇ-
15. ṇḍa Chaṭṭayyangaḷ tat-pāda-padmōpajīvi Chāḷukyavikrama-varsha 21 ne-
16. ya Īśvara-samvatsarada Pushya-māsa-Tadige Brihaspati-vāra-
17. duttarāyana-sankramaṇadandu Kaḍavūra Basavagāvu-
18. ṇḍana maga Chandavagāvuṇḍa Chandavēśvaravan ettisi biṭṭa gadde
19. mattar onḍu bedḍalu mattar eraḍu gāṇa vonḍu inta-
20. nituvan Aghōraśiva Paṇḍitargge dhārā-pūrvvakam māḍi biṭṭa dharmma-
21. ma naḍeyisidavange Gangeyola Bānāśiyolu sāyi-
22. ra brāhmaṇargge sāyira-kavileyam koṭṭa phala ī-dharmmamara aḷiva . pā-
23. pigeṃ ā-tirthadoḷ ā-brāhmaṇaruma kavileyuman aḷida dōsha sva-
24. dattam para-dattam vā yō hareta vasundharām shasṭi vari-
25. sha-sahasrāṇi viśṭhāyām jāyatē kiimih || śrī

Translation.

Be it well. While the refuge of the universe, lord of the goddess of prosperity and earth, mahārājāḍhirāja, rājaparamēśvara, ornament of the Satyāśraya race, a jewel to the Chāḷukyās, Tribhuvanamalla, was ruling in prosperity for as long as sun and stars endure:—While a dependant on his lotus feet, obtainer of the musical band of five great instruments, mahāmaṇḍalēśvara, lord of the excellent city of Dvārāvati, a sun to the firmament of the Yādava race, crest-jewel of rectitude, lord over Malepas, possessed of these and other titles:—the illustrious Tribhuvanamalla was ruling over Gangavāḍi Ninety-six thousand punishing the wicked and protecting the good.

A dependant of his: Obtainer of the band of five great instruments, mahāsāmanta, lord of the goddess of prosperity, obtainer of boons from Śiva, fragrant with musk, an elephant to the lotuses namely the dishonest feudatories, an adamant cage to the refugees, worshipper of the feet of Ereyangadēva, terrible champion, true to his word, a fortress of the Five Hundred, Mahāsāmanta, malaparolgaṇḍa : Chaṭṭayya:—

His dependant:—Chendavagāvuṇḍa, son of Kaḍavūr Basavagāvuṇḍa erected the temple of Chendavēśvara and made a gift for the service of the god with pouring of water, of 1 mattar of wet land and 2 mattars of dry land and an oil-mill to Aghōraśi-vapaṇḍita.

Whosoever continues this grant will get the merit of giving away thousand tawny cows to thousand Brahmans at Benares on the bank of the Ganges. The wicked man who destroys this charity will incur the sin of killing Brahmans and cows at the same holy place. He who confiscates land given away by oneself or others will be born as a worm in ordure for sixty-thousand years.

Note.

This inscription records the erection of a Śiva temple and a grant of some land for its maintenance, to the Śaiva priest Aghōraśiva-paṇḍita by Chendavagāvuṇḍa, son of Kaḍavūr Basavagāvuṇḍa, a dependant of Mahāsāmanta Chaṭṭayya, who was a

feudatory of the Hoysala king Ereyanga who was a feudatory of the Chalukya King Tribhuvanamalla as stated at the beginning of the grant. The date of the grant is Thursday the 3rd lunar day of the month Pushya in the year Ísvara. 21st year of Châlukya Vikrama era. As the Châlukya Vikrama era commenced in 1076 A. D. the year of the grant must therefore be 1097 A. D. This year coincides with Ísvara. The question of the fortnight which is not mentioned on the grant, is solved by the day of Makara-Sankrânti. As this Sankrânti fell on Thursday the 24th of December, it is clear that it is the dark fortnight of Pushya that is meant in the grant.

44.

On a boulder near the village Tangale in the Hobali of Kaḍûr.

- | | |
|-----------------------------|--------------------------|
| 1. namô:hatê Ajitakîrtigaḷu | 6. Prabhâchandradêvaru |
| 2. Dêvanandibratigaḷu | 7. Vimalagaṇabratigaḷu |
| 3. Guṇasâgarabhaṭâarakaru | 8. Ajitasênabhaṭâarakaru |
| 4. Kîrttisâgarabhaṭâarakaru | 9. Śubhachandraru |
| 5. Ajitasênabhaṭâarakaru | |

Note.

On this boulder are carved the figures of some Jaina saints and their names are inscribed below:—Ajitakîrti, Dêvanandibrati. Guṇasâgarabhaṭâaraka, Kîrttisâgarabhaṭâarakaru, Ajitasênabhaṭâaraka, Prabhâchandradêva, Vimalagaṇabratî, Ajitasênabhaṭâara, Śubhachandra.

45.

At the village Râmagondi, in the Hobali of Kaḍur, on a stone lying below a date tree to the east of the temple.

Size 3'—3'×2'—3".

Kannaḍa language and characters.

1. śrîmatu Giryappanâyaka-
2. ru akhilânḍakôṭi-brahmânḍa-
3. nâyaka śrîmatu-anâdi-mûrti
4. dēvatâsârva-bhauma-Râmêdēvarige
5. samarpisida pâkaśâleya maṇṭa-
6. pa sēve saka varishanḡaḷu 1548 nê Ksha-
7. ya-samvatsara mâgha-ba-Chaturdaśi-ma-
8. hâdina śrî-Râmanâtha śrî śrî śrî

Note.

This inscription records the erection of a *pâkaśâleya-maṇṭapa* (kitchen) for the service of god Râmedêvaru by Giryappanâyaka on the 14th lunar day in the dark half of Mâgha in Kshaya. Śaka year 1548, corresponding to 4th February, A. D. 1627.

46.

On a stone set up to the north side of the tank-bund in the village Paṭṭanagere in the Hobali of Kaḍur.

Size 4'—6"×2'—6".

Kannaḍa language and characters.

1. śrî namas tunga-śiraś-chumbi-chandra-châmara-châravêl trai-
2. lôkya-nagarârambha-mûlastambhâya Sambhavêl
3. svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham na-
4. hârâjâdhirâja-paramêśvaram Dvârâvatî-puravarâdhîsvaram Yâdava-ku-
5. lâmbara-dyumaṇi samyakta-chûḍâmaṇi maleiâjarâja malaparoluganḡa ni-
6. shanka-pratâpachakravartti Hoysaṇa Vîra-Sômêśvaradêvaru Dôchalebî-
ḍinali ?
7. sukhadim prithvi-râjyam geyyuttaviddalli Hêmaḷambi samvachharada Kâr-
tika-śuddha 5 Â śrî-

8. mad-anâdiyagrahâra Dharmasûrekârapurav âda Haṭṭanagereya śrî
9. Asvanâthadêvarige śrîkârya dîvige bîjahonna baddiyalu naḍavantâgi dē-
10. sântai Pâsupataru mâduvantâgi bhaktara bēdi barasida sâsara Ammanchi-
11. gaḷa Kēsiyaṇṇa ga 1½ Mumâṭupaḍi Viśvêsvarana maga Puḷiyaṇṇa ga 1½ Otti
12. Appasetṭṭiya maga Bairaiya gadyâṇa 1½ Mâlabe Kachcheyamada Bîḍigaḍa
- Bôra ga 1
13. Riñjavoyva Vandasettara maga Śînamadêva ga 1½ Râjagavuḍi Sôme-
14. yana maga Râjaya ga 1½ Piddage Âldanu paṇa 5½ Charungaṇḍi Chan-
15. drabhuśṇadêvara maga Âluvadêva paṇa 5½ Mumâṭipaḍi Dakshinâmûle Âṇ-
16. ḍaya pa 5½ Hiriirulada Hattiya Kâleyana maga Siriseṭi pa 5 Dâ-
17. rava Siirâmadêvana maga Perumâludêva pa 5½ Hemmâḍidêvara . . Bôchi-
18. dêva Pâlakotṭu Kaṇiya Nâraya pa 5 Irunguṇḍi Chandrabhûṣaṇa Tamma-
- ṇṇa ga 1½
19. Sankaranâraṇṇana maga Annurâmadêva ga 1½ Mâdanahattiya Mâlôjana
20. maga Abbôja ga 1½ Alageya Mâchana tamma Keḷeya pa 5½ Chôleperumâlê-
- dêva-
21. ni maga Chempille ga 1½ Namburaṇḍisettiyara mägga Sarômarachchanâyaru
- pa 5½
22. Mârkkandârâsidêvaru pa 5½ Suśvati Mâdhavabhaṭṭara maga Sivadêva pa 5½
- Baḷegâra Nû-
23. rasiiya Tippayyana maga Nâgayya pa 5½ Hâlasettiya maga Telliga Harihara||
24. pa 5½ Nakhada Mâchayya pa 5½ Bommeya-sâmantana Matayya pa 5½ Eka-
- sarada Râ-
25. vutaru ga 1 pa 2½ Sivapâdadaya pa 6½ Hadiyakeṇeya Sēnabôva Kallayya pa 5½
26. Munepalimayya Kôḍi pa 5½ Âla pa 5½ Masanaya pa 5½ Kêtagauḍi Kêta pa 5½
27. Iyuni Viśvêsvara pa 2 Giriaṇṇana aliya Nâraṇadêva Nagayya Bâchayya
- gadyâṇa 2.
28. Munûṭapaḍi Chikkaṇa Sômanâtha pa 5½ Nimbe Viśvêsvaradêvara maga
- Perumâlêdêva pa 5½
29. Eredûrayyana maga Kaḍa Acha pa 5½ Kâkambibeṭu Kovâṇḍa ga 1
- Mûrûṭupaḍi-
30. ḍi Koppa pa 5½ Nâlûra Beṭṭa pa 5½ Mupurata Sômayâdi pa 2½ Papuṇḍi Piriya-
- bbe Ha-
31. cîle pa 1 Golitta Anatigarâyar Tonḍabelapa Mâdapa Kâsi Viśvêsvara pa 2½
- Uyuni Aruga-
32. muppatâru Taiûra Gâvuḍiya pa 2½ Bedalûra Anupa Mûnâḍahôbaḷa pa 2½
33. Gâvuḍara Sanka ga 1¼ Sagara . . . Sambha . . . pa 2 Ekama pa 5 Mâdha-
34. va ga 1½ Nichelaṇa pa 5 Kôṭûru Râmanadêva ga 1 Sîreya Bevaḍise-
35. ṭi ga 1½ Ichanaheggaḍe 1 hûḍoṇṭa . . . mûḍaṇadese dâra va mârukoṇ-
36. du biṭṭaru . . . Anjanêya Râmadêva ga 1 pa 1 Sîgeya Hariyaṇṇa ga 2 pa
37. Â-dayyana maga Appanâtha pa 5

Note.

This inscription begins with the usual invocation to Sambhu. It records that during the reign of the Hoyasla king Sômêsvaradêva in his capital Dôchalebîḍu (?) certain devotees of the Pâsupata sect in the agrahâra village Haṭṭanagere otherwise known as Dharmasûrekârapura subscribed various sums of money in order that from the interest on the amount thus collected services of god Viśvanâthadêva at Haṭṭanagere might be kept up. The record is dated Sunday the 5th lunar day of the bright fortnight of Kârtika in the year Hēmalambi.

47.

On a second store set up at the same place.

Size 5'—3"×2'—9".

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê l trailôkya-ragarâram-
- bha-mûlastam-
2. bhâva Sambhuvê l svasti samasta-bhuvanâśrayam śrî-prithvîvallabha-mahâ-
- râjâ-

3. dhirâjam paramêsvaram (paramêsvaram) Dvârâvatîpuravarâdhîsvaram
Yâdava-
4. kulâmbara-dyumaṇi sarvajña-chûḍâmaṇi malerâjarâja malaparoḷugaṇḍa asa-
5. hâyasûra kadanaprachanḍa êkângavîra sanivârasiddhi giridurgamalla chala-
dankarâma Magararâjya-
6. nirmmûliganu Chôlurâjya-pra⁺ishthâchâyānum appa Hoysana-Sômêsvara-
dêvaru Pâch'alevî-
7. ḍinali (?) sukha-sankathâ-vinôdadim prithvî-râjyam geyyuttiddalli svasti
śrî-Sôbhakritu-saṁ-
8. vatsarada Pushya-sudha Pâḍavi Âdivâradandu Dharmmasûrekârapuravâda
Haṭṭanagereya
9. śrî-Asvanâthadêvara śrîkâryada nandâ-dîvigege bîja-
honna baḍḍiyalu
10. mu-vadapa 2 . . . ge konḍu Bîraṇasetṭi Jakkayyasetṭi Baḷaviseṭṭiya Râya
11. Hariseṭṭiya . . sûleya Akkama pa . . 2 Sîneya Pañchâchâri-
12. Dêva pa 5 Honneya . . . paṇa pa 2 akkasâle Bammôjana maga Mâdi-
vôja pa 5
13. dharma . . riseṭṭi Kallapa Mâdayana maga Gôpaya l Sankarôjana
Mallôja ga l

Note.

This inscription begins with the usual invocation to Śambhu. It records that during the reign of King Hoysana Vîrasômêsvaradêva (with usual titles) at Pâchale-
bîḍu (?) Bîraṇasetṭi, Jakkayyasetṭi and others (named) paid up various sums of money
in order that from the interest on the amount thus collected might be kept a perpetual
lamp before god Asvanâthadêva at the village Haṭṭanagere otherwise known as Dhar-
masûrekârapura. The record is dated Sunday the 1st lunar day of the bright fortnight
of Pushya in the year Sôbhakrit.

48.

At the village Paṭṭanagere in the Hobli of Kaḍûr, on a stone lying in the field of
Sûryanârâyaṇasâstri, near the Sômanâtha temple in ruins.

Size 3'—6''×1'—9''

Kannaḍa language and characters

1. svasti śrî-vijayâ-
2. bhyudaya
3. śaka Śâ-
4. livâhana-śaka-varusha
5. 1439 sandu varta-
6. mâna-Îśvara-saṁvachharada
7. Śrâvaṇa-sudha 15 lu śrîma-
8. tu Mutagadahâlina Timma-
9. ṇṇanâyakara makkaḷu Chen-
10. naṇṇanâyakaru Sôma-
11. nâṭadêvarige koṭṭa dharma-
12. da pâlaki âru aḷupali
13. aḷupidare Vâraṇâsiya-
14. li kapuleya kondavaru

Note.

This inscription records the gift of a palanquin for the service of god Sômanâthadêva
by Chennanṇanâyaka, son of Timmanṇanâyaka of Mutagadahâlu on the 15th lunar
day of the bright half of Îśvara. Saka year 1439 corresponding to 1st August, A.D. 1517.
The record ends with the usual imprecation.

At the village Chikka Patṭanagere, on a store set up before the Sangēśvara temple.

Size 4'—9"×2'—3".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-châravê l trai-
2. lôkya-nagarâmbha-mûlastambhâya Sambhavê l
3. svasti samadhigata-pañcha-mahâśabda-mahâmaṇḍalēśvara
4. Dvârâvatî-puravarâdhîśvara Yâdava-kulâmbara-dyu-
5. maṇi samyaktva-chûḍâmaṇi śaraṇâgata-vajrapañjara sama-
6. malaparoluganda Talakâdu-Kôlâ-
7. la-Kongu-Nangali-Gangavâdi-Noḷambavâdi-Uchchangi-Bankâpura-
8. Banavâse-Hânungalu-Halasige-gonda bhujabala-Vîraganga-
9. Pratâpa-śrî-Nârasimha Hoysalâdêvaru nija-vijaya-râ-
10. jadhâni Dôrasamudrada nelevîḍinolu Gangavâdi tombhattaru-sâ-
11. yiramumam dusṭa-nigraha-śisṭa-pratipâlanadin âluttum ire
12. Śaka-varisha sâsirada tombatteadaneya Sarvadhâni-samvatsa-
13. rada Pâḷguṇa śuddha-Pâḍiva Sôma-vâra-dandu svasti yama-niya-
14. ma-svâdhyâya-dhyâna-dhâraṇa-maunârushṭhâna-pa-
15. râyana-samâdhi-sîla-guṇa-sampannar appa chaturvêda-
16. pâravâra-pârangatarum samstuta-samasta-śâstra-vistâra-karum
17. appa śrîmad-anâdiyagrazhâram Dharmmasûrekârapura nânûrvva-
18. rumappa samasta-mahâjanangalu kârûnyadinda prabhutvamam kuḍe
19. śrîmatu-samasta-guṇa-sampannar appa vinayaśikhâmaniya
20. Sômēśvara-samaya-pâḍârâdhakarum erisida Singisetṭiya pu-
21. trarappa Jakkagâvunḍa Sakkegâvunḍa-nu uruva Patṭanagereyalli
22. iśânya-sṭhaladalli tamm ayyana hesaralu Singēśvacadêva-
23. ra śivalinga-pratishṭeyam mâdi dēvâlayamam
24. nirmâṇam mâḍisidali Belagâvunḍana maga Jakkayyam Vi-
25. shṇudêvara pratishṭeyam mâdi â-dêvara grihamam nirmâṇam mâ-
26. ḍisi tamm ayyanum appa Benneya Mâlagaunḍa-
27. nu Sûryadêvara pratishṭeyam mâdi â-dêvara griha-
28. mam nirmâṇam mâḍisida avar aliyan appa Bûvagâvunḍa
29. maṇṭapava rangamam geysidan intû tama samasta-gôṭrada
30. dēvâlayavam nirmâṇam mâdi â-dêvaigge sodaru nitya-
31. pûje khaṇḍasphuṭita-jîrṇnôddharakke Pôchiyagere
32. modalêriyalli gadde âru mattaru â kereya
33. badaganḍa deseyalli bedda mattar eraḍu ivaru dē-
34. vargge namaśśivâyam biṭṭu â-Śivasthâramam svasti sama-
35. sta-guṇa-sampannarum Lâkulâgama-pâravâra-pâraga-
36. r appa Haṭṭadagereya pañchamaṭhada sthânadâchâriyyar appa
37. Aksharaśaktidêva-putra Kalyâṇaśakti-paṇḍitara kâlam to-
38. ledu dhârâpûrvakam mâdi koṭṭaru sva-dattam para-

(The rest is covered by the building)

Note.

This inscription begins with the usual invocation to Śambhu and records that during the reign of the Hoysala King Nârasimhadeva at Dôrasamudra, Jakkagâvunḍa and Sakkegâvunḍa, worshippers of god Sômēśvara and sons of Singisetṭi, who were (invested with *prabhutva* headman-ship) by the learned Four Hundred mahâjanas of Dharmma-sûrekârapura, also known as Uruva-Patṭanagere erected a temple after the name of their father, Singēśvara at the village Uruva-Patṭanagere and set up therein a linga of Śiva. The inscription further records that Belagâvunḍa's son Jakkayya built a Vishnu shrine therein and set up an image of Vishnu and that Benneya Mâlagaunḍa erected a shrine for the sun-god and their nephew Bûvagâvunḍa constructed a *ranga-maṇṭapa* in the same temple. We find further in the record that they made a gift of 6 mattars of wet land below the tank at Pôchiyagere and 2 mattars of dry land near the same tank for the daily worship, food and light offerings, repairs, etc., of the temple and made over its management to Kalyâṇaśaktipaṇḍita, son of Aksharaśaktidêva, well-versed in Lâkulâgama and the head priest over five *mathas*. The date of the grant is stated to be Monday the 1st lunar day of the bright half of Phâḷguṇa in

the year Sarvadhâri, Śaka year 1092. According to Svami Kannu Pillai's tables Śaka 1092 is Vikṛiti and the nearest Sarvadhâri year coincides with Śaka 1090. But 1092 is clearly written in words. This cannot but be a mistake. The record ends with the usual imprecatory verse.

50.

On the left side and back of the same stone (in Sangêśvara temple, Chikka Paṭṭanagere).

1. namas tunga-śiras-tunga-chandra-châmaratâra-
2. vē l trailôkya-nagarârambha-mûla-stambhâya Sambha-
3. vē l svasti samasta-prasasti-sahitam śrîmat-pratâpachakravarti Ho-
4. yisana-bhujabala-Vira-Nârasimha-dêvarasaru Dô-
5. rasamudrada nelevîdirôlu sukha-sankathâ-virô-
6. dadim prêmadiṁ râjyam geyyuttam iddalli Prabhava-samva-
7. tsarada || prathama-Jyêshṭha ba 10 Brihadvâdandu śrîma-
8. tu Machchêri-paṇchamathâchâryyam dûsakaragaṇḍa Kali-
9. yange Virabhadra Anantadêvara maga Chandrabhûshaṇadêva-
10. ru Kalyânadêvaru avara maga Ananta-dêvara maga a-
11. vara tamma Chikkakallappa intî-nâlvarû śîmad-anâdiya-
12. grahâram Dharmmasûrekârapurav âda Paṭṭanagereya
13. uru Paṭṭanagereya tamma Singîśvara-dêva-sthâra
14. tâvu Bêtigolâda Dêvara Masanayyana maga Chikkajîya
15. âtana maga Allâlajîya pa l . . . najîya Kumbajîya-
16. galige tamma strî-putra-jñâti-dhanika- dâdyânu-
17. matadiṁ dhârâ-purassaravâgi â . . . Kallayyagaḷu
18. Singedêvara sthârada śrîkâryyake . . . tēja-svâmya-griha-kshêtra-
- ridhi-ri-
19. kshêpa-siddha-sâdhya-âgâmi-bali-sahita â-Chikka
20. . . Allâlajîya-Honnajîya-Kumbajîyaru-
21. gaḷa kaiyalu tatu-kâlôchita-kraya-drabya-gadyânam aṇu-
22. vattondanû Sômajîya Kallajîya . . . Anantajîya Kallaya tamma nâ-
23. lvaru kûḍikonḍu â-Chikkajîya Allâlajîya Honnajîya Kum-
24. bijîyangala kâlam toledu dhârâ-pûrvakam mâḍi â-Singêśvara-
25. dēvasthanake . . . â-chandrârka-târam-baram sa-
26. lisuva int apudake sâkshigaḷu

(Then follow eight lines more which contain only the names of persons.)

Note.

This inscription is engraved on the left side of the previous number. It records the purchase of some land for the price of 61 gadyânas from Chikkajîya together with the son of Masanayya, his son Allâlajîya, Honnajîya and Kumbajîya, managers of the temple of god Singîśvara in the agraḥâra village Paṭṭanagere also known as Dharmasûrekârapurav by Virabhadra, and Chandrabhûshaṇadêvaru, son of Anantadêvaru together with Kalyânadêvaru and Chikkakallappa on behalf of Kallaya, the head of the five mathas at the village Machchêri. It also records the grant of the same land by Kallaya and four others (named) to Chikkajîya, Allâlajîya, Honnajîya, and Kumbajîya for the service of god Singîśvara at Paṭṭanagere.

51.

At the village Chikka Paṭṭanagere, on the right side of the inscription-stone in front of the Sangamêśvara temple.

1. svasti śrîmat-Pârthiva-
2. samvatsarada Vaiśâkha sūddha
3. . . dandu śrî-
4. mad-anâdiyagrahâram
5. Dharmmasûrekârapurav âda
6. [Pa]ṭṭanagereya Anantavve A.
7. jîyara maga Chandijîya
8. Ananta âtana madavalige
9. Chôravey âkeya magalaḷu Chân-

10. dave int inibaru strî-
11. putta-jñâti-dâyadyânu-
12. matadim Patṭanagere-ya Singê-
13. śvaradêvara amritapaḍi
14. jîya
15. kereya . . .
16. kâlû dhâreyaṇ era-
17. du kottaru śrî-Nakharêśvara.

Note.

This records the gift of some wet land for the food offerings in the temple of god Singêśvara of Patṭanagere also called Dharmmasûekârapura by Anantavve, Chandijîya, his wife Chôrave and daughter Chandave, inhabitants of the same village with the consent of all their kinsmen.

52.

At the village Bânûru in the Hobli of Sakrepaṭṇa on a stone set up on the site of the ruined Kallêdêvaru temple.

Size 5'—0" x 2'—9".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandha-châmara-[châravê] trailôkya-nagarâ-m
bha-mûlastambhâya Sambha-
2. vē svasti Śaka-kâlâtita-sâsirada-mûvatteradaneya Sarvvadhâri-samya . .
3. shâdha-suddha Pañchami Sôma-vâradandu śîman mahâmaṇḍalêśvara . . .
4. tribhuvanamalla Ballâla-Hoyśala-dêvaru Gangavâdi tombhattaru-sâsira . .
5. tôsadiṃ paipâlisuttindandu tat-pâda-padmôpajîvi ripu-bala . . .
6. Sivapâdasêkharam dēva . . tarkkavidyâbaladēvam . . . samara
7. da sâhityavidyâ-vinôda mṛigamadâmôda nityâdi-nâmâvali-samâ . . .
8. rappa śrîman-mahâbala sâmantha-Bommaṇa Bânavuada mûla-
sthâ-
9. svasti yama-niyamâdi-guṇa-sampannaru Kâlâmukha-pratibaddharu . . .
10. śiva-drôha-samharanaru vityâdi-nâmâvali-vinâjitar appa Gîrbhâ [ṇa].
11. śaktipañditara kâlâm karchi dhârâ-pûrvvakam madi immattaru gaddeya-
12. li matta . . . beddaleyam kottam mangala mahâ śî toṇeya taḍiya
13. beddale mattiyalli biṭṭa gadde mattar ondu dēvara murde chi
14. mattar ondu antu biṭṭa gadde mattar oraḍu svasti samasta-pra-
15. sasti-sahitam śîmat-pergaḍe Râjamayyangalu mûlâtâ-
16. nada dēvara murde modalēiyalli biṭṭa gadde khaṇḍuga ondu mangala
mahâ śrî
17. Haragiriya chandha-bimbada Surasatid-amṛitâm-
18. burâsi-vêlâbha-vaśah-parikaramam paḍedam vistaradiṃ Gîrbhâ-
19. naśaktipañditadēva sva-dattam paradattam vâ yô harêta vasundha-
20. râsashtir vvarisha-sahasrâni vištâyam jāyatê krimih
21. priyadin intidan eyde kâva purushang âyum jaya śrî-
22. vum akkuv idam kâvade kâvva pāpige Kuruksêtrangaḷoḷ
23. Vâraṇâśiyol ekkôti-munindraram kavileyam vêtâdhyaram
24. kond adond ayaśam sâgum idendu sâḍidapuv i-
25. sâilâksharam dhâttyol

Note.

This inscription begins with the usual invocation to Sambhu. It records the gift of some land to the Kâlâmukha priest Gîrvâṇaśakti for the temple at Bânapura by the illustrious Sâmantha Bommaṇa, a feudatory of the mahâmaṇḍalêśvara Tribhuvanamalla Ballâla Hoyśaladēva and also the gift of some other land for the same temple by Pergaḍe Râjamayya. The date of the grant is Monday the 5th lunar day of the bright fortnight of Âshâdha in the year Sarvadhâri, Śaka year 1032. According to Svami-kannu Pillai's Tables, Śaka year 1032 corresponds to Vikrama and not Sarvadhâri as stated in the grant. The nearest Sarvadhâri year is Śaka 1030 and in case the name of the Śaka year of the grant is to be taken as correct and not the number of the Śaka years expired, the date of the grant corresponds to Monday 15th June A. D. 1108.

The record ends with two imprecatory verses the latter of which may be translated as follows :—These letters on stone proclaim to the world that whosoever protects with love the grant will live long and be happy, but that the wretch who destroys the grant with anger will incur the infamy of killing seven crores of sages and cows and scholars versed in Vedas at Kurukshêtra and Vâraṇâsi.

53.

Below the same stone.

1. Ísvara-samvatsarada Pushya-su 1 . Kalidêvarige Kabali . . .
2. dêvara . . . kâlûve-keḷage beddale koḷage 5 tamma halliyalu biṭṭa beddale
3. alliya keṛeya Bânavurada holavênîyali mattar eraḍanu
4. dêvarige biṭṭa beddale

Note.

This records the grant of some plots of dry and wet land for the service of god Kalidêva on the 1st lunar day of the bright half of Pushya in the year Ísvara.

54.

Below the same inscription.

Kannaḍa language and characters.

1. Vikrama-samvatsarada Āśvayuja su
2. Pañchami Sôma-vâradandu Beraṭṭeya keṛeya Bânavurada holanega .
3. Nâragavunḍana maga Sômagavunḍanu hâlu bitte kaṭṭan aledu dê . . .
4. beddale aravattaru hittala keṛeya keḷage Kêśavadêvara gadde

Note.

This record is found below the previous number but is quite different from it in date and tenor. It states that Sômagavunḍa of the village Bânavura in Beraṭṭiyakere granted *bittuvatta* and some dry and wet fields.

55.

At the same village Bâpur Agrahâra, on a stone lying in the land of Kariyaṇṇa, son of Huliyaṇṇa.

Size 4'—6"×3'—0".

Kannaḍa language and characters.

1. names tunga-śiraś-chumbi-chandira-chânura-châravê trailôkya-nagarâ-rambha-mûlastam-
2. bhâya Sêmbhavê || svasti samasta-bhuvanâśrayam śrî-piithvî-vallakha-mahârâjadhi-
3. râja paramêśvara Dvârâvâti-pura-varâdhîśvara Yâdava-kulâmbara-dyu-maṇi
4. gaṇḍa kadanapiachanḍan asahâya-śûnan êkâṅgavîra śenivâta-siddhi giidurgga-
5. malla chaladankarâma vayiṭṭha-kaṇṭhîrava Magara-râjya nirmûlana
6. bhuja-bala-Vîraballâladêvaru Dôrasamudrada nelevîdinḷu
7. prabhutvadolu svasti . . . śrî-jayâbhyudaya śaka-varuṣa . . . Vijaya-samvatsarada Chayitîa . . . su dandu
8. . . . prabhu Jakkaṇagaṇḍugaḷu Bommalêśvaradêvara pratishṭeya kâladolu
9. . . . sahita sa-parivârav âgi
10. . . . Bânêśvaradêvara gaddevim baḍaga beddale
11. . . . saluvantâgi mâḍi ko-
12. ṭṭaru

Note.

This inscription records the gift of some land for the service of god Bommalêśvara at the time of its consecration by Jakkaṇagaṇḍu during the reign of Vîraballâladêva (with titles) in the capital city Dôrasamudra in the year Vijaya, during the bright fortnight of Chaitra.

56.

At the village Dêvanûr in the Hobali of Sakkarepaṭṭana, on a stone set up near the Siddhêśvara temple.

Size 4'—0''×3'—0''.

Kannaḍa language and characters.

1. va samvatsarada Kârtika su 15 lû
2. svasti śî-vîra-priatâpa Achyuta-râyamahârâ-
3. yarû prithvî-râjyam geyuvalli hinde
4. Vijaya-samvatsaradalu
5. dêvagaṇikeyara
6. sarvamânyavâgi biṭṭu dhârâ-pûrvaka
7.
8. alupidavaru rukshê-
9. sâsira kavileya kon-
10. da pâtakake hôharu

Note.

This inscription is very fragmentary and seems to record the renewal during the reign of the Vijayanagar King Achyutarâya of some grant made previously in the year Vijaya (See Inscription No. 12. Kadur Taluk, Ep. Carnatica Vol. VI).

57.

At the village Chikka Dêvanûr, near Dêvanûr in the Hobali of Sakkarepaṭṭana, on a stone lying by the side of a canal.

Size 4'—3''×2'—0''.

Kannaḍa language and characters.

1. svasti samasta-prâśasti-sahitam
2.
3. Vijaya-samvatsarada Mârggasira-su 10 Gu-vâra Bommagaṇḍana maga
4. Mâlavyam kaḷlara biḍinge taṭṭiridu sattam śrî-Kallinâtha

Note.

This inscription is fragmentary and seems to record the death of Mâlavya, son of Bommagaṇḍa in attacking a colony of robbers on Thursday the 10th lunar day of the bright half of Mârgasîra in the year Vijaya.

58.

At the village Kabali, in the Hobali of Sakkarepaṭṭana, on a *vîragal* set up near the ruined temple of Kalledêvaru.

Size 3'—0''×1'—9''.

Kannaḍa language and characters.

1. svasti samasta-bhuvarâśraya śrî-prithvî-va-
2. llabha mahârâjâdhîrâja paramêśvara
3. Dvârâvatî-puravarâdhîśvara Yâdava-kulâmba-
4. ra-dyumaṇi samyakta-chûḍâmaṇi malerâja-
5. râja malapareḷugaṇḍâdyanêka-nâmâ-
6. valî-samâlankṛitarappa Sôvidêvaru râjyam
7. gaiyutt iddalli Mâragavunḍana maga Chikkagavun-
8. ḍam turu-huṇṇalali kâdu sa-
9. ttoḍe âtana magar Êcaham î-kalla nilisidam śrî śrî śrî

Note.

This inscription records the death of Chikkagavunḍa son, of Mâragavunḍa in defending cows against attack during the reign of the Hoysala King Sôvideva and the setting up of the *vîragal* in memory of the departed warrior by his son, Êcha.

At the same village (Kabaḷi,) on a vîragal set up in front of the ruined temple of God Kallêdêvaru.

Size 3'—0"×1'—9".

Kannaḍa language and characters.

1. svasti samasta-praśasti-sahitaṃ śrîmat-pratâpa-
2. chakravartti Hoyisaṇa-Sôvidêvarasaru
3. gaudaṃ kâduvalli Mallôjanu biḷdaṃ
4. âtana maḍavaḷige
5.

Note.

This inscription records the death, by *sati*, of some woman on the fall of her husband Mallôja in battle-field during the reign of the Hoysala King Sôvidêvarasa (Sômêśvara).

60.

At the same village (Kabaḷi), on a stone set up behind the ruined temple of god Kallêdêvaru.

Size 3'—0"×1'—3".

Kannaḍa language and characters.

1. svasti śrîmat-pratâpachakravartti śrîman-mahârâjadhira-
2. ja râjaparamêśvara
3. Bukkaṇṇa-Oḍeyaru
4. geyyuttiddalli
5. mahâprabhu śrî-Sômêśvara-
6. dêvara śrîkâryakke

(The next 4 lines are illegible).

7. jîyara kayyalu tatu-kâlôchita
8. janangala
9. dêvara nandâdivige âgumâḍikoṇḍu
10. lliyalu âguva ta-
11. vangaṃ dêvaru dhârâ-pûrvakaṃ mâḍi ko-
12. tṭaru î-dharmaman alidavanu sva-
13. dattâṃ para-dattâṃ vâ yô harêti
14. vaṣundharâṃ
15. sumahach-chhakyam
16. sâmanyôvam dharmma
17. kâlê kâlê pâlanîyô bhavadbhîh sarvân êtân bhâ-
18. viṇaḥ pârtthivêndrân

Note.

This inscription is very fragmentary and seems to record some grant for the worship of god Sômêśvaradêva by mahâprabhu during the reign of the illustrious pratâpachakravartti mahârâjadhira-ja-paramêśvara Bukkaṇṇavoḍeyar (King Bukka) of Vijayanagara.

61.

At the same village, on and round the pedestal of the idol in the Jaina temple.

1. yirunguḷa saṃ kshîrakshata-kaṇi naḍuvamara-sahita matalu
- kayi dûṇappa kayi matalu gavunḍana maga Nêma dharmma naḍavantâgi
- koṭṭaru

(Below).

2. dardu ṇa
3. paṇḍitarum Appayaru
4. Nêmaranu prajegauda

- 5 Aliya Māleyage Bomma
6 dhāreyaṇ eṛadu koṭṭa

Note

This inscription which is fragmentary seems to record the grant of a piece of land made by Appaya and Nēmaya to Aliya Maleya for some religious purpose (not mentioned.)

62.

On the basement stone of the temple of god Vīranārāyaṇa in the village Brahmasamudra in the Hobali of Sakrēpaṭṇa

Kannada language and characters

- 1 svasti śrī-Bahudbhānya-samvatsarada Pālguṇa su 10 lu śrī-
- 2 mad-anādiyagrahāravāda Brahma-
- 3 samudradaśēsha-mahā-
- 4 janangalu Hālekavachanakereya mattar
- 5 . nāda pūjeyam koṇḍu biṭṭa kai-
- 6 yi mūdāna haragu mērey āge . .
- 7 yim baḍagaṇa hāsareyim mattar ondu-
- 8 vam koṭṭaru

Note.

This records the gift of a plot of wet land under the tank called Hālekavachankere by the *mahājanas* of the agraḥāra village, called Brahmasamudra to the people, of nād after receiving due consideration with the worship of the feet.

63.

Above the same basement.

1. . . svasti śrīma naḍavantāgi bi-
2. savonda pāda-pūjeva mādi koṭṭaru ā-chandrārka-tāraṃ
3. ṭṭakeyi Akkasālekereya Vūrumba kereya baḍagaṇa bedale

(The stone is effaced after this).

Note.

This records the gift of the same or some other plot of wet and dry land near the tanks Akkasālekere and ūrumbakere to the same donee or some other person with the usual performance of worship of the feet of the donee

64.

At the village Keresante in the Hobali of Bidare, on a stone set up opposite to Siddhara Maṭha at the base of Hēmagiri.

Size 5'—3" × 2'—9".

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara chāravē l trailōkya-nagarāram-bha-mūlastambhāva Saṃ-
2. bhavē l śrīkāntar Yādu-kula-ratnākāntaradoḷu kaustubhādigaḷa volu palai-um lōkāpakāra-
3. pariṇatar ēkikṛita-sakaḷa-rāja-guṇarappavargam l Saḷan emban āge Yādava-kulaḍoḷ puli pāye kaṇḍu mu-
4. ni puliyam poy Saḷa yene poydudariṃ Poysaḷa-vesar avarindam āge tad-vamśajaroḷu
5. vinayam pratāpam embi-jananāthōchita-charitra-yugadiṃ jagadoḷ jana-nayanam enisi nega-
6. idaṃ Vinayādityam samasta-bhuvana-stutyaṃ || ātangatihimam Himasētu-samākhyāta-

7. kîrtige mûrtti manôjâtam marddita-nipu-nripa-jâtam tanujâtan âdan
Ereyanga-nripam || ballidarava-
8. nîpatigal | ellam dharmmârtha-kâma-siddhivol avanîvallabhar âtana tarayar
Ballâlam Bittidêvan Uda-
9. yâdityam | mûvar arasugalçam tām bhâvise madhyaman ad-âgiyum nripa
guna-sadu-
10. bhâvadin uttaman âdam bhâvi-bhavad-bhûta-Vishnu Vishnunripâlam ||
Maleyam sâdhisi mândanê Tala-
11. vanam Kâñchîpuram Kôyatûr Mmalenâd â-Tulunâdu Nîlagiriyâ Kôlâlam
â Kongu-Nangali-
12. y uchchangi Virâtârâjanagaram Vallûr ivellam bhujâ-baładim lîleye sâdhyam
âduv eney âr Vishnu-
13. kshamâpâlanol | ant enisida Vishnumahîkântana tarayam nayânurûpôpâ
yam sartata
14. bhujâ-pratâpâkrântaparam Nârasimhan âhava-śimham || sakala-kalâ-pari-
pûrnam sakalôrvvî-nayana-
15. sukhadan akalankam matt akutiñan apûjya-guna-sîtakaram Ballâladêvan
udayam gevdam svasti sa-
16. madhigata-pañcha-mahâ-śabda-mahâmaṇḍalêśvaram Dvârâvatî-pura-varâ-
dhîśvaram Yâdava-ku-
17. lāmbara-dyumanî samyaktâ-chûdâ-maṇi maleparolugaṇḍa Talakâdu-Kongu-
Nangali-Gangavâ-
18. di-Noṇambavâdi-Banavâse-Hânurgall-Uchchangi-goṇḍa bhujâ-bala Vîra-
gangan asahâya-
19. śûra Śanivârasiddhi giridurggamalla chaladankarâma nissanka-pratâpa-
chakravartti Hoysala-
20. Viraballâladêvaru Dôrasamudriada nelevîdinçlu dushṭa-nigraha-śishṭa-pati-
pâṇnam ge-
21. ydu suka-sankathâ-vinôdadim râjyam geyyuttum ire | mûḍalu pañchalîsittu
Kâñchi
22. paḍuvalu ghôlîṭṭud ambhōdhi yedd-ōḍitt aggada Chêradêśav anitum Pândyâ-
vanîmaṇḍalam kâ-
23. ḍolu kûḍe keraḍu hokkaḍagidattuddâma-saṅgrâmadolu kōḍiṭṭante bard-
dunka-varnar o-
24. larê Ballâlabhûpâlanolu || paḍedaḷ Suggaladêvi munne Jayasimhōrvvî-
śanolu sâ-
25. myavam paḍedaḷu Sântaladevi matte todaḷem śrî-Vishṇubhûpâla-n lu
paḍedaḷ Kêtaladê-
26. vi vallabhanc | i-Ballâlabhûpâlan | paḍedar mmûvaru mûvar arasiyaru
sûbhâgya-bhâ-
27. gvaṅgaḷam || kuḍidu Ghaṭōdbhavam tavisaḍâ-Raghuvamśana tîbra-bâṇadind
uḍagada dēva-dâ-
28. nava-balam-kadeyalu kadaḍ erddu bhangavam-paḍeyad-apêya-vâri-pari-
pûritav appan ananta-
29. seyyevolu Poḍeyalarâtan irp amara-vâridhi yembudu Vishṇuvâridhi lalavaṇa
30. arâkshasâśraya vilulitavadanêtra bâḍavânaḷav esegum Kaliyuga-Vishṇu--
samudram
31. jaḷadhara-vilulita-vihanga-maṅgaḷa-charitam | vanadhiyan Agastyan âpôśa-
navan mâḍidode
32. baridond-ambudhiyam Vanajabhavam samedano pēḷete Vishṇusamudrav
adu samudra-
33. van ilikum | srîmad-vârdhî-parîta-dhâtrig atulaṇ vipra-prasâdôddâmam
Vishṇunripâlakam
34. padapinim bittagrahâram lasad ugrâmam Vishṇusamudra-nâmav idarolu
mikkirddarî ri-
35. g-yajus-sâmâtharvvaṇa-vêdapâragai ivar nâlnûrbbar urvvîśvarar | svasti
yama-niyama-svâ-
36. dhvâya-dhyâna-dhâraṇa-maunânushṭhâna-pârâyaṇa-japa-samâdhîśîlc --
guna-sampanna-
37. r appa śrîmatu-piriagrahâram śrî Vishṇusamudrad aśêsha-mahâjanangaḷu
38. śaka-varsha 1104 neya Plava-samvatsara-Chaitra-śuddha-Pañchami Sôma-
vâra Vishu-sankramaṇa-

39. dandu śrī-Siddhēśvaradēvara sthānamam Śaivāgama-viśāradar appa śiva-brāhmaṇa Lālavandi-
40. bhāṭṭara kālām karchchi dhārā-pūrvvakam mādi koṭṭaru dēvar-anga-bhōgakkam bitta detti banada tō-
41. ṭa salage vondu koḷaga hattu nālvattara bayala tenkaṇa-kadeyalu tōṭa-gadde salage ye-
42. raḍu koḷaga hattu mūḍa-gōḍiyalu gadde salage ondu hosa-bayalalu gadde salage ondu
43. Hariyāranakereya-hinde beddalu mattar ondu intī-sthānavanu Lālavanda-bhāṭṭara supūṭṭa
44. kula-dīpakan appa Chengoṭa-mahādēva tanna soṣeya Madavakthāma-bhāṭṭara kālām karchchi dhārā-pū-
45. rrvakam mādi koṭṭaru intī-dharmmam pratipālisidargge Gangeya tadīyal sahaśra-kavileyaṁ vēda-pā-
46. ragar appa brāhmaṇaige dānam māḍida phalav akku ī-dharmmamam kedisidava pañchamahāpātakar akku svadattam para
47. dattam vā yō harēta vasundharām ! shashti-varsha-sahasrāṇi viṣṭāyām jāvatē krimiḥ Dēkarasara supu-
48. . . . māḍida rūvāri Mallōja hoyda sāsara mṅgaḷa mahā śrī śrī

Note.

This inscription contains the usual invocation to Sāmbhu and the eulogy of the Hoysaḷa dynasty down to Viraballāla II. It next records that Kēṭaladēvi was a queen of Viraballāla and that during his reign the Four Hundred Brahman inhabitants of the agrahāra village called Vishṇusamudra which was situated near a beautiful tank Vishṇusamudra and which had been bestowed as a gift by King Vishṇu, granted the *sthāna* (Office of the manager) of the temple of Siddhēśvara to Lālavandibhāṭṭa, a Śiva Brāhmaṇ highly versed in Śaivāgamas. It further records that the inhabitants of Vishṇusamudra made a gift of some plots of land for the service of the god and that Chengoṭa Mahādēva, son of Lālavandibhāṭṭa gave away the sthāna to Madavakthāmarabhāṭṭa (?) a relation of his daughter-in-law. The records concludes with the usual imprecatory verses and the statement that the inscription was composed by son of Dēkarasa and engiaved by *rūvāri* Mallōja.

KOLAR DISTRICT.

Bowringpet Taluk.

65.

On a stone lying in the grove of *honge* trees belonging to Muniyappa at the village Ankaṇḍahalli in the Hobli of Bowringpet.

Size 3'—0"×2'—3".

Telugu Language and characters.

- | | |
|-------------------------------|-------------------------------|
| 1. svasti Akshaya-samvatsa- | 6. vu-kinḍa śrīmatu-Bhaskara- |
| 2. raḍa Āshāḍha ba 5 llu śrī- | 7. ppagāriki ichina purô- |
| 3. matu Tiruvengalanāya- | 8. hitamānyam maḍi pan- |
| 4. nigāru Ankaṇḍapalleku | 9. dumu induku Hari- |
| 5. chelle Hanumanacheṛu- | 10. harādulu sākshulu. |

Note.

This inscription records the gift of wet land of the sowing capacity of 10 Koḷagas below the tank Hanumanacheṛuvu in the village Ankaṇḍapalle as a *purôhita-mānya* (rent-free land granted to priests) to Bhāskarappagāru by the illustrious Tiruvengalanāyanigāru on the 5th lunar day of the dark half of Āshāḍha in the year Akshaya.

66.

On a stone set up in the tank-bund in the Jôḍi village Kaṇimbale in the Hobli of Bowringpet.

Size 4'—0"×1'—6".

Kannaḍa language and characters.

- | | |
|---------------------------|--------------------------------|
| 1. Durmukhi- | 9. bandha koṭṭa gadde . . . |
| 2. nāma-samvatsa- | 10. . . sarvamānyavâḡi |
| 3. ra-Śrāvaṇa śu 5 | 11. anubhavisikoṇḍu bahudu |
| 4. llu rā 11 sthaḷada . . | 12. idanu inn āva janarû |
| 5. maṇṇa-hāruvarige | 13. taḍe mādīdare pañcha-mahā- |
| 6. Chokkaṇṇagaḷu | 14. pātakake voḷagāguvaru |
| 7. Kaṇiyambaleyaḷu | 15. śrī śrī |
| 8. kaṭisida kereya sam- | |

Note.

This records the grant of some rice-fields to . . . maṇṇahā uva for building a tank in Kaṇiyambale by Chokkaṇṇa on the 5th lunar day of the bright half of Śrāvaṇa in the year Durmukhi. The inscription ends with the usual imprecation.

On a stone set up in the land of Jôḍidâr Bâlâ' hâr below the tank in the village Kaṇimbale in Bowringpet hobli.

Size 3'—0'' × 1'—9''.

Kannaḍa language and characters.

- | | |
|-----------------------------|--------------------------------|
| 1. svasti śrī-vi- | 9. piabhu Nañjarâja |
| 2. jayâbhyuda- | 10. ryake kartar â- |
| 3. ya-Śâlivâhana- | 11. da Râmapagaḷu dēvatâ- |
| 4. śaka-varushambulu | 12. sēvege samarpisida gadde |
| 5. 1663 avuganēti | 13. khami \|\| hattu koḷaga ida- |
| 6. Durmati-Chaitra śu 5 llu | 14. nu rājādhirâjaru pâlisu- |
| 7. Karnâṭa-simhâsanādhî- | 15. vudu |
| 8. śvara-śrīman-Maisuru | |

Note.

This inscription records the grant of wet land with the sowing capacity of 10 koḷagae to some god (in the village Kaṇimbale) by Râmapa, agent for the affairs of the Mysore King Nañjarâja, lord of the Karnâṭaka throne. It is dated the 5th lunar day of the bright half of month Chaitra in the year Durmati, 1663 Śâlivâhana era, corresponding to the 11th of March of A. D. 1741. The date is not verifiable. The inscription ends with a request to future Kings for the maintenance of the grant instead of with an imprecation.

On a stone set up near the pond Tippekuṇṭe in front of the village Kaṇimbale in the Hobali of Bowringpet.

Size 4'—0'' × 1'—3''

Telugu Language and characters.

- | | |
|----------------------|---------------------|
| 1. śrī-Manmatha-nâma | 6. hânâḍuku |
| 2. samvatsara- | 7. chelle Kaṇimba- |
| 3. Mârga śira | 8. la-kâryâdhyaksha |
| 4. śudha 1 lô | 9. Mâdapa . . . |
| 5. Mâlûru-ma- | |

(Back)

- | | |
|----------------------------|---------------------|
| 10. | 18. kinda madi kha \|\| |
| 11. nâḍa gavuḍata- | 19. antu pandu- |
| 12. namulô ka- | 20. mu bhûmî yim- |
| 13. tinchina sam- | 21. duku Hari-Harâ- |
| 14. mandham . . . | 22. dula sâkshulu |
| 15. | |
| 16. Gangama kaṭin- | |
| 17. china cheruvu- | |

Note.

This records the grant of some rice fields with the sowing capacity of $\frac{1}{2}$ khaṇḍuga to Gangama by Mâdapa in charge of the village, Kaṇimbale, in Mâlûr-mahânâḍu, for his having constructed a tank while holding the office of *nâḍugaḍu*, on the 1st lunar day of the bright half of Mârga śira in the year Manmatha. The date is not verifiable.

On a stone set up in the boundary of the village Yalavahallî to the west of the village Kaṇimbale.

Telugu language and characters.

1. svasti śrī vijayâ-
2. bhyudava Śâlivâ-
3. hana-śaka-varusham-

4. bugala 1703
5. ayina Plava-samva-
6. tsara-Chavitra šu 14
7. Kaṇṇyambāla Mune-
8. gavuḍu chēyinchina
9. tatāka-dharmamu . . .

Note.

This inscription records the construction of a tank by Kaniyambala Munegaudu on the 14th lunar day of the bright half of Chaitra in the year Plava, Śaka 1703 (?) corresponding to 7th April A. D. 1781. The date is not verifiable.

70.

On a stone set up in the land of Balagai Kadasa to the south-east of the same village.

Size 3'-0" × 1'-6".

Kannada language and characters.

1. svasti śīma
2. śrī-Ramarâjadêva
3. grāmava . kaṭisida kâlada
4. dēvara makalu purada
5. śīmanu-Mâdapa-Daṇṇavarige
6. grāma l nû
7. kotevâgi
8. paramparevâgi anubhavi
9. yendu barasikoṭṭa śilâ
10.

Note.

This inscription is very fragmentary. It seems to record the grant of some village to Mādapadaññāvaka-son (?) of Rāmarājādēva for having built the village.

71

On a stone lying by the side of a canal in the grove of *honge* trees in the village Chinnapalli in the hobli of Kvâsamballi.

Size 2'—3''×1'—3''.

Telugu language and characters.

1. Pramôdûta-nâma-samvatsara da Cha-
2. yitra śu 6 lu vêdamârga-pratishṭhâ-
3. paka-Tiruvengaḷanâyanigâru
4. Tâvarekere Venkaṭappaku vrâ-
5. yineli ichipa dharma-śâsanamu
6. Hosahallî-grâmâniki chêrina
7. samasta-bhûmulanu kâḍârambha-
8. nîrârumbha-sahitamugâ kaṭu-
9. guttigaga ichinâmu ganuka
10. nîvu putra-pavutra-paramparagâ
11. anubhavinehukoni vundidi in-
12. duku Hari-Harâḍulu sâkshulu
13. śrîrâma

Note.

This inscription records the gift of the village Hosahalli with all the rights as hereditary *Kattuguttige* to Tâvarakere Venkatappa by Tiruvengalanâyanigâru on the 6th lunar day of the bright half half of Chaitra in the year Pramôdûta.

On a boulder lying between the villages Pīlavara and Attikuppe in the Hobali of Kyāsamballi.

Size 4'—6"×2'—6".

Kannada language and characters.

1. svasti śrī-vijayābhayudaya Śālivāhana śaka 1681 Pra-
2. mādi-samvatsarada Āśvīja-śu 12 lu śrīmatu rājādhīrā-
3. ja mahā-Kṛṣṇappanāyanigāru śrīmatu-Koṇḍīnya-gō-
4. trada Āpastambha-sūtrada Śēshāchāryara makkeḷu Padma-
5. nābhāchāryarige tanma mātā-piṭṭigalige śāśvata-sva-
6. rga-lōkāvāptiy āgabhēkendu Venkaṭagirikōṭe
7. valitavāda Chinnapalle-grāmakke sērida kāḍārambha-
8. nīrārambha sahita bhūmigalannu dāna-dhārā-pūrva-
9. kavāgi Hajarat Ārkātu Navābāra anumatiyinda
10. kottidhevāgi nīvu putra-pavutra-parampareyāgi
11. anubhavisikoṇḍu baruvudu śrī ēkaiva bhaginī
12. lōkē sarvēśhām ēva bhūbhujām na bhōjyā na kara-
13. grāhyā vipra-dattā vasundharā śrī-Rāmāya namuḥ

Note.

This inscription is of some interest as it mentions a grant made under the authority of the Navab of Arcot.

It records the grant of some land in the village Chinnapalle belonging to Venkaṭagirikōṭe by the illustrious rājādhīrāja Mahākṛṣṇappanāyanigāru with the consent of the Navab of Arcot for the spiritual welfare of his parents made to Padmanābhāchār, son of Śēshāchār belonging to Kaṇḍīnya-gōtra and Āpastamba-sūtra on the 12th lunar day of the bright half of Āśvayuja in the year Pramāthi, 1681 of Śālivāhana era. The date of the grant corresponds to 3rd October, 1759 A. D. and it is not verifiable. The inscription ends with the usual imprecation.

On a stone lying in the midst of prickly-pear bush near the village Pīlavara in the Hobali of Kyāsamballi.

Size 5'—3'×3'—9".

Old Kannada characters and language.

1. svastya śēsha-bhuvana-vidita-Gangānyaya-stūyamāna-mārō-
2. daya-śrīvibhava Muttarasar m Āvanya-nādu mūvattu . .
3. panneradum āluttire Mahāvali Bānarasara magan . . vōgi Maṇayatū iṭivā-
4. g alliyā okkal Nanneyara magan Anṇagāvunḍa n iṭidu
5. biḷda
6. pattu kaḷuni ka sarvva-parihāraṃ prasādam geydāi i
7. dān alivon pañcha-mahā-pātakan akkuṃ sva-dattaṃ para-dattaṃ vā yō ha-
8. rēta vasundharām shashṭhi-varsha-sahasrāṇi vishṭhāyām jāyatē
9. kumih

Translation.

Be it well. While Muttarasar, possessor of the great fortune of being born in the Ganga dynasty, renowned in the whole world, was ruling the Āvanyānādu Thirty and Twelve, the son of Mahāvali Bānarasa attacked (the village) Maṇayatū and during the attack, Anṇagāvunḍa son of Nanneyara, a native of the village, fought and died. A grant of 10 plots of wet land was graciously made to him as *Kaḷnātu*, free of imposts. Whoever destroys this will be guilty of the five great sins. He who confiscates the land granted by himself or others will be born as a worm in ordure for sixty-thousand years.

Copy of the 1st inscription found in the records of Śrīpādarāya Maṭha at the Sarvamānya village Gōpanahalli. in the Hobali of Kyāsamballi.

Telugu language and characters.

1. svasti śrī-vijayābhyudaya Śālivāhana-śakā-varsham-
2. bulu 1691 agunēti Virōdhi-rāma-sam-
3. vatsara Mārgaśīrā śu 15 lu śrīmat-paramaham-
4. sa-parivrājakāchāryatvādy-anēka guṇa-sampanna pada-
5. vākya-pramāṇa-pārāvāra-pārangata sarva-tan-
6. tra-svatantra śrīmad-Vaishṇava-siddhānta pratishṭhāpa-
7. nāchārya śrīmad-Gōpīnāthadēva-divya-śrīpāda-
8. padmārādhakulaina śrīmat-Śrīpādarāya-vidyā-
9. simhāsanādhīśvara śrīmatu-Śrīkānta-
10. tīrtha-śrīpāda-kāra-kamala-saṅjāta śrī-
11. Śivallabhatīrtha-śrīpāda-vara-kumāra śrīmalLa-
12. kshminidhitīrtha-śrīpāda śrī-Gōpīnāthadēva-divya-śrī-
13. charaṇāravindamulaku śrī-bhūvarāha-kshē-
14. trādhīśvara Ānandanilaya-vimānastha dvi-prākā-
15. rāntargata Sēshaśīla-nivāsa Mākaradhvajā-lā-
16. vanyā dinakara-kōṭi-prabhā-bhāsamāna Ramā-
17. brahmādi-niyāmaka sakāla-lōka-pālana-dhu-
18. randhara bhakta-jana-mandāra rājādhirāja
19. pūrva-dakṣiṇa-paśchimōttara-chatus-samu-
20. dra-mudritāvanī-kṛipābhivandita śrī-Venka-
21. ṭāchalasvāmi śrī-Venkaṭāchalamardu ratna-
22. simhāsanārūḍhulēi prithvī-sāmrajyaṃ
23. chēyuchurnunḍugānu Vālmiki-
24. gōtra-pavitrālayina Mānala-vamśābdhi-pa-
25. ripūrṇa-chandrālayina Gutti-Ham . . .
26. ragaṇḍa Konkaṇadēśa-vibhādānkuśālayina Mē-
27. ṭupālyaṃ Kanchināyāni Javvādi
28. varamūrti-rāyanivāri pautra-
29. layina Venkaṭapatināyanivāri pu-
30. trulayina Varamalanāyanivāru
31. vrāyinchī ichchina bhū-dāna-
32. dharmā-sāsana-kramam eṭlanraṇu mā-
33. yēlubaḍiki raḍiche Jayiḍi-śīmelōni
34. Javvādināyāni Changubala-grāmam vagaṭi-
35. nni yī-grāmānaku sogāḍa jala pedda-cha . . .
36. vukaṭṭa kindā grāma gutta maḍi kha 7 . . .
37. ḍunnu dīpārādhanaku samarpinchinā-
38. mu ganuka yī-grāmānaku kaligira kāḍāram-
39. bham velipalam nīrārambha 7 puṭṭuḍu ma . . .
40. nidhi-nikshēpa-jala-taru-pāshāṇa-akshīni-ā-
41. gāmi sidha-sādhyāmbulanīyaḍi ashṭa-bhō-
42. ga tējasvāmyamulunnu vāpī-kūpa-tatā-
43. kārāma-rivēśara-sahitamugānu Kshīra-taran-

(back)

44. giṇī-tīramandu Prasanna-Virūpākshēśvara śrī-
45. Gōpālakṛishṇasvāmi-sannidhānamandu
46. sa-hira nyōḍaka-dāna-dhāra-pūrvakam-
47. gānu tri-purushōddēśamugānu tri-kāraṇa-
48. śuddhigānu tri-vāchakamugānu danādhi-
49. kraya-parivartanamuraku yōgyamavanaṭṭu-
50. gānu dhārā-dattangā samarpinchinā-
51. mu ganuka ā-chandīārka-sthāyigānu
52. anubhavinchukoni dharmam māku chērchu-
53. kuni sukhāna unḍēḍi ani vrāyinchī yī-
54. chchina bhūdāna-dharma-sāsanaṃ
55. dāna-pālanayōr madhyē dānāch chhrē-

56. yônapâlanam dânat svargam a-
57. vâpnôti pâlanâd achyutam padam ||
58. sva-dattâd dviguṇam puṇyam para-d-
59. ttânupâlanam para-dattâpahârêṇa
60. sva-dattam nishphalam bhavêt mad-vamśa
61. jāḥ para-mahîpati-vamśa-jâ vâ yê
62. bhûmipâs satatam ujjavaḥ-dharma-
63. chittâḥ mad-dharmam êva satatam pari-
64. pâlayanti tat-pâda-padma-yugâ-
65. ḥam śīrasâ namâmi ||

[Note

This is said to be a copy of an inscription, the original of which is not found. It is in Telugu characters and language and is dated the 15th lunar day of the bright half of Mâgashîra in the year Virôḍhi, 1691 of Śâlivâhara era corresponding to 13th December A. D. 1769. The record mentions the gift of the village Javvâdinâyani Changubalagrânam in Jayidi-sîme with all rights of possession and enjoyment for the service of God Gôpinâtha, worshipped by the Mâdhva guru Lakshmîdhitîtha śrîpâda, disciple of Śîvallabhatîrtha śrîpâda, disciple of Śrîkânta-tîrtha-śrîpâda of the Śrîpâdarâva-maṭha by Varamalanâyaniyâru, of the Vâlmiki-gôtra, and Mannala-vamśa, an elephant-goat to the kingdoms Gutti Twelve and Konkanadêśi, grandson of Metupâlyam Manchirâyani Javvâdi Varamûrtinâyani and son of Venkatapatinâyani. The grant is stated to have been made with pouring of water in the presence of the gods Prasanna-Viṇûpâkshêśvara and, Gôpâlakrishṇasvâmi on the bank of Kshîratarangiṇi (Palari river) and ends with the usual imprecatory stanzas.

75.

Copy of the 2nd inscription found in the records of the same Maṭha at the same village (Gôpanaha||i)

1. śīrâma
2. svasti śrî-vijayâbhyudaya Śâlivâhara-śaka-varshangalû 1685 neya
3. sinda vartamânavâda Svabhânu-nâma-samvatsarada Kârtika śu 7 llû
4. śrîmad-râjâdhirâja râjaparamêśvara prauḍhapratâpâpratîma-
5. vîranarapati Mahîsûra Kṛishṇarâjodevaravarû Śrîrangapaṭṭanadallu
6. ratna-sinhâsanârûḍharâgi sukhadiṇ prithvî-sâmrâjyam gaiyuttirêlu
7. śrîmat-paramahamsa-parivrajakâchârya-tvâdyanêka-guṇa-sampanna-
8. râda pada-vâkya-pramâna-pârâvâra-pârangata sarva-tantra-svatantrar a-
9. da śrîmad-Vaishṇava-siddhânta-pratishṭhâpanâchâryai âda śrîmad-Gôpinâtha
10. dêvara śrîpâda-padmarâdhakar âda śrîmatu-Śrîpâdarâyara vidyâ-
11. sinhâsanâdhîśvarar âda śrîmat-Śrîkânta-tîrtha-śrîpâdangalavara
12. kara-kamula-saṅjâtar-âda śrîmat-Śîvallabhatîrtha-śrîpâdangalavara vara-
13. kumâarakar âda śrîmat Lakshmîdhitîrtha-śrîpâdangalavarige Togerekôte
14. Kandâchârada gurikâru Venkataiyyenavarû śâna bhôga Subbayya
15. Venkatarâmaiyya Nârâmaiyya yî-vâḷehôbali śâna bhâgaru râ-
16. yastavarû baresi voppisida dâra-śâsana-kramaventendare śrîmad-Gô-
17. pinâthadêvara dîpârâdhanage varsha 1 kke namma namma sambaladalli ko-
18. duvantha vartane gurikâru ga 6 śâna bhâgara jana 3 kke ga 3 râya-
19. stavarû ja 2 kke 4 Alangada śâna bhâga 2 ugrâpada śâna bhâga 2 kâmâta
20. śâna bhôga 3 Modapûru śâna bhâga 2 Cheranteda śâna bhâga 3 Harûru
21. śâna bhâga 2 Koṭâla śâna bhâgara ja 2 ga 1 kâmâtada śâna bhâga
22. 3 ugrâpada śâna bhâga 3 varushagaṭle- yavarinda Nâgara ga 12
23. hanneradu-varahada mêrege yî-samvatsaradârabhyavâgi prati-varushadalli
24. Kandâchârâdinda nâvu koṭṭu-nadasi konḍu baralullavarembadâgi
25. tri-vâchâ voppi baresi koṭṭa dâna-śâsana sva-dattâd dviguṇam puṇyam
para-
26. dattânupâlanam | para-dattâpahârêṇa sva-dattam nishphalam bhavêt-
dâna-
27. pâlanayôr madhyê dânaḥ chhîrêyônapâlanam dârât svargam avâpnôti
28. pâlanâd achyutam padam. ||

Note.

This is also a copy of an inscription whose original is not forthcoming. It is dated the 7th lunar day of the bright half of Kârtika in the year Svabhânu, 1685 of Śâlivâhara

era corresponding to 12th November A. D. 1763. It records a grant, to the Mādhva guru Lakshmīnidhīrtha mentioned in the previous number, of a sum of 12 varahas annually by the officials of the Kandāchāra (Military department) including the gurikārs, shanubhogs, rāyastavar, etc.. (details given) in the reign of Mahīśūra Kṛṣṇarāja oḍeyaravaru (Kṛṣṇarājavoḍeyar II) at Śrīrangapaṭṭana. The usual imprecatory stanzas are found at the end of the record.

76.

Copy of the 3rd grant found at the same place.

1. śubham astu
2. svasti śrī vijayābhyudaya Śālivāhana śakābdangaḷu 1699 Kalyābdāh 4878 tadupa-
3. ri vartamānavāda Hēmalambi nāma samvatsarada Kārtika śu 12 Saumya vāsara rēvatī
4. nakshatra Harusha-nāma yōga śubha-yōga śubha-karaṇa yī kūḍida śubha dinadallu śrī-
5. mad rājādhirāja rājaparamēśvara rājamārttāṇḍa praudhapratāpāpratima-vī-
6. ra narapati Mahīśūra simhāsanārūḍhar āgiruva Chikkadēvarāja voḍeyaraiyya-
7. navaru Hoyisāḷadēśada Kuruvankunāḍu yaḍatiṭṭina Gautamakshētra paś-hima-
8. Ranganāthasvāmīyavara sannidhānadallū prithivī-sāmrājyaṃ gaivuttinālu Hajarat
9. Navābasāhēbaravara khuddu paravānikā-prakārakke Vijayamangalake valita-
10. vāda Maṇalunāḍu hōbaḷige sērida Naḍande grāmada anādi tarusu holadallu
11. śrōtriyavāgi Vidyānāthaśrīpādangaḷavarige vakkalu madippu prakārakke 60 baḷa
12. hola nigudi māḍisi kōṭṭiruvudaṇḍa yī-aruvattu baḷa holakku baḷa kke varusha
13. kke rū 5 prakārakke unṭāḍu suvarṇādāyada haṇavannu prati samvatsaraū
14. kōṇḍu bēkāda pairu pachche māḍikōṇḍu sukha vāgiralullavaru yandū
15. Vidyānāthaśrīpādangaḷavarige Vijayamangalada subeya māḍuva Sañjī-vayya-
16. navaru Athavane śānabhāga Yallappayyanavaru Annaiyyanavaru Ratnagirimō-
17. dūliyāru sahā baradu kōṭṭa śrōtriya śāsana yī śāsana baredāta a-
18. ramaneya Rāyasta Rāmikṛṣṇayya sva dattād dviguṇam puṇyam para-dattānupālanam
19. para-dattāpahārēṇa sva-dattam nishphalaṃ bhavēt dāna pālanayōr madhy ē danāch chhrēyō-
20. nupālanam dānāt svargam avāpnōti pālanād achyutam padam

Note.

This is also similar to the preceding 2 numbers. It records the gift of 60 baḷas (measures of grain) of land as *śrōtriya* grant with a tax of Rs. 5 per *baḷa* payable to Government, in the village Naḍande in Maṇalunāḍu Hobali belonging to Vijayamargala to Vidyānāthaśrīpāda by Sañjīvayya. Subedār of Vijayamargala, Yallappayya, *athavane shanubhog*. Annaiya and Ratnagiri Modaliyār under the written orders (*paravani*) of the Navab sāhib (Haider Ali) during the reign of the Mysore King Chikkadēvarāja Voḍeyaraiya at Śrīrangapaṭṭana. The grant is dated Wednesday the 12th lunar day in the bright half of Kārtika with the star Rēvatī and the Yōga Harsha in Hēmalambi, the year 1699 of Śālivāhana era and 4878 of Kali era corresponding to 12th November A. D. 1777. The date is correct so far as the week day and the constellation are concerned. But with regard to the Yoga it is wrong, the correct yōga being Siddhi. Another inexplicable error in the inscription is the mention of the name of Chikkadēvarāja Voḍeyar along with the name of Haider Ali. They were not contemporaries, the date of Chikkadēvarājavoḍeyar being 1672-1704.

Copy of the 4th grant found in the same records in the same village Gôpîrâ hâlli.

1. śubham astu
2. Harîr lîlâ-Varâhasya damshtrâ-dandâs sa pâtu nâhî Hêmâdri-kalâśâ yatîrâ dhâtîrî chhatra-śrîyâm dadheu lî namas tunga-śrîś-chumbhî-chandîrâ-châmara-châravêl trair-
3. lôkya-nagarârambha-mûlastambhâya Śambhavêl svasti śrî-vijayâbhyudaya Śâlivâhana-śaka-varusha sâ 1689 nê sanda vartamâravâde Vyaya-nâ-
4. ma-samvatsarada Chaitra-śuddha 10 llû śîmad-râjâdhuâja-râjaparamêśvara-praudha-pratâpâpratîma-ranapati śrî Krishnarâja-vâdyaaiyyanavaru Śrîrangapaṭṭa-
5. nadallû ratra-sinhâsarârûdharâgi sukhadîpî prithvî-susthîna-sânuâjya m gâiyuttirâlu Mahîśûru-nagarada hôbali sîme vîchârakke saluva âlîda mahâ-
6. svâmiyavara kâryake kartarâda Nâgappaiyanavaru śîmat-parîmahamsa-parivîrâjê kâchâryatvâdy-anêka-guṇa-sampannarâda pîda-vâkyapremâna pârâ-
7. vâra-pârangate-sarva-tartrîa-svatantrâ âda śîmad Vaishṇava-siddhânta-pratîsthâpanâchâryarâda śrîmad-Gôpîrâthadêvare divya-śrî-pâda-pad-mârâdhakârâ-
8. da śrîmach-Chhûpâdarâjavarâ vidyâsimhâsanâdhiśvare âda śîmat-Śrîkântatîrtha-śrîpâdangalavara kara-kâmalâ-sâñjâtar âda śrîmat-Śrîvallabha-
9. tîrtha-śrîpâdangalavara vara-kumârakar âda śîmal Lakshmînidhitîrtha-śrîpâdangalavara mathada bhaṇḍârakke baresi koṭṭa śîôtriya-mânyasâdhana-krama-
10. ventendare Pirivâpaṭṭanada sthâlakke valîtavâde Muttûna hôbali Karaḍige Śivâlaya grâl Jâkûra hôbalige saluva Bâlêkaṭṭe grâma l ubha-
11. yan grâ 2 nû śîôtriya-mânyavâgi kodistevâda kârṇa î-grâmagalu bahu-divasadârabhyavâgi gidu-kaṭṭe pâlâgi ânegala sañchârâ vyâghragala
12. la bhaya saha îti-bâdhegalînda bahuśâ arûpavâgi iddudâîrinda î-grâmagala rûharîsu bagye śrôtriya-mânyakke kodî-
13. stevâgi yî-grâmagala chatur-bhûmî-yallekaṭṭinolâge kâdukattîruva giduga-lannellâ hana-honnugalanru muttîsi taridu halla tittu sa-
14. mana mâdî bhûmî achchukaṭṭige tandu painu mâdidalli yî-grâmagala chatur-bhûmî yallekaṭṭi olâge haridashtu bhûmigu ippatturâ-
15. lkusêira baddhane kolagada elate gadde beddalu bîjavari khal vandu khaṇḍugakke kandâya kangu 10 battu hana mêrege varusham-
16. prativallû namarege sallisikondu baralullavaru yî-bage bahu-divasadâra bhya arûpavâgidda grâma bhûmî ûhe risatekka bagye
17. muthadindâ hana-honnugala muttîsi gidugala taridu halla-tittugala samana mâdî bhûmî achchukaṭṭige taruva pariyanta Vyaya-nâma-sam-
18. vatsaradârabhya Vikrîti-samvatsarâd varege ayidu varsha sarvamânyavâgi anubhevisikondu â-balîka yî-bhûmiyali râ-
19. gi bhatta kabbu sunṭhi arisina mēnasige hoge painu bâlê badare adike tengu muntâda yēru phala painu mādikonḍa hottigû bî-
20. javari khal vandu khaṇḍugada paristarapakke kandâya kangu l vandu varahamêre koṭṭu baral-ullavarê horatâgi gadde be-
21. ddalu bhûmige hechehegesachhegûada ke tengina-phalakke vârakkû kârṇa villa yî-grâmagalige dēvâdâya hola sâ l gadde khao ho-
22. stâgi kere kaṭṭidali â-kere kelagana nînuvari achchukaṭṭina bhûmî kha 10 hattu khaṇḍugakke kaṭṭu kodagi kha 2 khaṇḍuga
23. halagere kaṭṭi ruju hattistare â-kere-kelagane nînuvari bhûmiyali bîjavari kha 10 hattu khaṇḍugakke kaṭṭukodagi kha 1½
24. munde î-keregala âreikege grâma-mastakadali gadde bîjavari kha 2 yaraḍu khaṇḍuga hola guttîge yeraḍu chekrâ vâ-
25. ja muntâda kaivâdadavarige gadde bîjavari kha l hola sârigêli sahâ yî-mêre kaṭṭukodage dēvâdâya sahâ yidalla-
26. de nînta achchukaṭṭina gadde beddalu bhûmige nînna-śîaya ayidu varsha tumbida mêle gadde beddalu bhûmî bîjavari kha l
27. khaṇḍuga l ke dhruva nînta kandâya kangul aksharâdallu kaṇṭhîrâyi gulige hattu hana prakârakke tettu baralullavaru

28. yî-grâmagala mane kaṭṭi karatandu nilisidantha prajegaḷinda barataḷka
hoge-haṇa manevana tegeda bāgila haṇa surka hommu
29. kuriderige maggagāṇike nāmagāṇike jātikūṭa samayāchāra tappu neppu
muntāda terige tyāmānavai virāḍa sahita-
30. vāgi â-chandrārka-sthāyigalāgi sukhadali anubhavisikoṇḍu baraluḷḷavaru
î-śrōtriya-mānyavu nīvu māḍuvan-
31. thā ādhi-kraya-ḍāna-paivartanegaḷ emba vyavahāra-chatuṣṭyaḷ kkû saluvu-
dendu baresikoṭṭa śrōtriya-mānya-
32. sādhana sva-dattām para-dattām vā yō harēta vasundharām | shashṭir
varsha-sahasrāṇi viśṭhāyām jāyatē krimiḥ || sva-dattā
33. putrikā dhātṛi pitṛi-dattā sahodarī anyā-dattā svayam mātā dattām bhūmim
parityajēt || Indrāḥ prichchha-

(Back.)

34. ti chāṇḍālīm kim idam pachyatē tvayā sva-māmsam surayā śikṭam kapālēna
chitāgninā dēva-brāhmaṇa-vittāni balā-
- 35 d apaharanti yē tēshām pāda-rajō-bhītyā charmaṇa pihitam mayā śrī-Rāma.

Note.

This record is similar to the three previous inscriptions. It begins with the usual invocation to the Boar Incarnation of Vishṇu and to Sambhu. It records the grant under certain conditions (specified) of the villages Karaḍige Śivālaya in Muttūr-hōbli and Bālekatte in Jākū hobli belonging to Piriyapaṭṭana-sṭhala as *śrōtriya-mānya* to the guru of the Śrīpādarāya Mutt. Lakshmīnidhitīrtha-śrīpāda, disciple of Śrīvallabha-tīrtha, disciple of Śrīkāntatīrtha, by Nāgappaia, head of the office of the management of Mahiśūru-nagarada-hobli during the reign of King Krishṇarājavarāyā (Krishṇarāja-Vodeyar II) at Seringapatam. The villages granted had fallen into decay and were overgrown with jungle infested by elephants and tigers. The object of the grant was the restoration of the villages to their former good condition by clearing the jungle and making the ground fit for agriculture. All this was to be done at the expense of the mutt. Suitable remissions were made in the rental to be paid by the mutt for the villages during the first 5 years and for the construction of tanks etc.

The grant is dated the 10th lunar day of the bright half of Chaitra in Vyaya, the year 1689 of Śālivāhana era. According to Svamikannu Pillai's Tables, Śaka 1689 corresponding to Sarvajit begins on Vaiśākha śu 7: so Vyaya was current in Chaitra of A. D. 1767. The grant ends with the usual imprecations.

78.

On a stone set up in a grove of trees on the bank of the Pālār river to the east of the village Jayamangala in the Hobali of Bētmangala.

Size 2'—3' × 1'—6".

- | | |
|-----------------------|-------------------------|
| 1. śubham astu śrīma- | 6. nama bhakti-viśvāsa- |
| 2. tu-Sugaṭūru | 7. dinda koṭṭanta mā- |
| 3. Mummaḍi Tammarāya- | 8. nya hola hattu ko- |
| 4. ru Paṇḍita Malla- | 9. ḷaga gade . hattu |
| 5. pa-vodeyarige | 10. koḷaga |

Note.

This inscription records a grant of land with the sowing capacity of 10 koḷagas by the illustrious Mummaḍi Tammarāya, chief of Sugaṭūr, as mānya (a rent-free land) to Paṇḍita Mallapa-vodeyar. The date of the grant is not given.

79.

On a boulder in the hillock near the Jedi village Tambārahaḷḷi in the Hobali of Bētmangala.

Size 2'—6" × 1'—6".

Kannada language and characters.

1. Plavanga-samvatsara-
2. Vayisāka-bahu-
3. ḷa 12 lu Rāma-

4. gaṇḍayanavaru
5. Bîragavudaya-
6. navaru keṇya
7. kaṭisidaru . . .

Note.

This records the construction of a tank by Rāmagaṇḍayanavaru and Bîragavudayanavaru on the 12th lunar day of the dark half of Vaiśākha in the year Plavanga.

Goribidnur Taluk.

80.

On a stone lying on a ridge near the tank at the village, Gollahalli in the Hobali of Gōribidnūr.

Size 4'—0" 3'—6".

Telugu language and characters.

1. svastiśrī-vijayābhyudaya Śālivāhana-śaka-varushaṅgaḷu 1469 neya chele
Plavanga-Kārtika-
2. śuddha 15 Śukravāraṁ nāḍu śrīman-mahā-rājādhirāja rājaparamēśvara
śrī-Vīrapratā-
3. parāyaru ratna-sinhāsanārūḍhulayi prithvī-sāmbrajyaṁ chēyuchuṇḍugānu
4. Yajuś-śakhādhyāyulaina Sōma-vamśōdbhavulayina śrīman-mahā-maṇḍa-
lēśva-
5. ra Rājula komāruḍu śrī-Kōṇappayyadēva-mahārājulugāru Kāsyapa-
6. gōtram Kātyāyana-sūtram Maṇeyagāri koḍuku Anche Kṛishṇapadāśulaku
yichchi-
7. ra dharma-śāsanam prati Śanivāramunnu Tiruvengalanāthuniki dīpōtsa-
vāniki
8. vōlagimpukoni yuṇḍeyanduku palliki chērina
9. cheruvu-kinda . . . bhūnini mānyamugā dhārā-pūrvakamugā sadyaḥ-
10. parichehhēdamugā yichchināmu yī-tathātithi ārabhya putra-pautra-pāram-
11. paryamugā anubhavimpamāni vrāyinchī ichchina śāsana
12. dīniki tappinavāru talli-taṇḍrulaku dīōhamu jēsinavāru śrī :

Note.

This inscription records a grant of some land below the tank at..... as a mānya to Anche Kṛishṇapadāsa, son of Maṇeyagāru of Kāsyapa-gōtra and Kātyāyana-sūtra for the expenses of lighting lamps before god Tiruvengalanātha every Saturday, by Kōṇappayyadēva-mahārājulagāru, son of the mahāmaṇḍalēśvara Rājulu of Yajuśśakhā and lunar race, while the mahārājādhirāja paramēśvara Vīrapratāparāya was ruling the earth seated on the jewelled throne. The date of the inscription is stated to be Friday the 15th lunar day of the bright half of Kārtika in the year Plavanga, 1469 of Śālivāhana era and corresponds to 28th October A. D. 1547. The record thus falls in the reign of the Vijayanagar King Sadāśivarāya. The grant ends with the usual imprecations. But whether Vīrapratāparāya mentioned in the inscription is another name of Sadāśivarāya it is not easy to decide. Evidently there was no other king at the time who had the titles mentioned in the grant.

81.

On a rock to the north of the village Kōḍigānahalli in the Hobali of Manchēnahalli.

Size 1'—6"×1'—6".

Kannada language and characters.

- | | |
|--------------------|-------------------|
| 1. mangarasara sa- | 4. i sāsānake mû- |
| 2. rvamānyada hola | 5. ḍaṇa mangaḷa |
| 3. gadde ondu khaṇ | |

Note.

This inscription records the grant, free from imposts, of land with the sowing capacity of one khaṇḍuga, to Mangarasa.

On a stone lying near a valley in the village Halêhalli in the Hobali of Mar.chêna-halli.

Kannaḍa language and characters.

1. śrīmatu-Dundubhi-
2. samvatsarada Āśvīja
3. suddha 5 Śu śrīmatu-
4. Timmappa-ayanavaru
5. nāḍa maḍuveya sunkava-
6. nu dharmakke biṭṭu koṭṭaru
7. idaru tapisidavarige
8. Kāśīvalli gô-hatya-
9. da pâpa

Note.

This inscription records the remission of tax on marriages throughout the *nād* by the illustrious Timmappaṭya on Friday the 5th lunar day of the bright half of Āśvīja in the year Dundubhi. The record ends with the usual imprecation.

On a *māstikal* lying on the elevated ground near the village Kaugānahalli in the Hobali of Doḍḍakurugôḍ.

Kannaḍa characters and language.

- | | |
|-----------------------|------------------------|
| 1. khaya-sam- | 8. dēvan-āḷvikeyalu |
| 2. vastarada | 9. . . . bavaradalu |
| 3. Bhādrapada- | 10. . . . pōge avana |
| 4. ba 11 Sōma- | 11. sati sahānubhūti- |
| 5. vāradandu | 12. vaṃ pondi suralô- |
| 6. svasti samasta . . | 13. kake sandaḷu . . . |
| 7. Ganga- | |

Note.

The stone containing this inscription is a *māstikal* i.e., a stone erected in memory of a woman who entered into the funeral pyre of her husband. The present record is dated Monday the 11th lunar day of the dark half of Bhādrapada in the year Kshaya. It states that somebody died in a battle during the reign of Gangadēva and that his wife committed *sati* and departed to heaven.

On a stone lying by the side of an old well near the village Huṇasanahalli in the Hobali of Kuragôḍu.

Size 5'—0''×1'—6''.

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandria-chāmara-chāravê trailōkya-nagarārambha-mūlastambhāya Sambhavêl svasti śrī-
2. jayābhyudaya śoka-varsha 1276 neya Jayasamvatsarada Chayitra-śu 1 Maṃ svasti śrīman-mahā-maṇḍalê-
3. śvara ari-rāva-vibhāḍa bhāshege-tapuva-rāyaragaṇḍa Hindurāyasuratrāṇa pūrva-paśchima-dakshina-samudhā-
4. dhīpati śrī Vira-Bukkaṇṇa-Voḍeyaru Hoisālānvaya-mahāmaṇḍalamam nija-bhūja-maṇ-
5. ḍanavāgi pālīsuta Hosa-paṭṭaṇḍali sukha-sankathā-vinôḍadim rājyam geyyutta tanna paṭṭadarasi Jōmadēvi-
6. yara kumāra śrī-Virupaṇṇa-Voḍeyarige Penugonḍe . . . ā-paṭṭaṇḍalli sukhadinda

7. rājyava paripālisuvalli . . . pradhāna . . . kōṭeyam kaṭṭisida Hem-
mājige
8. sarvamānyavāgi biṭṭa grāma Baḍagaṇa Virupapuravendu prati-
nāma
9. mangala mahā śrī
10. r madhye rupālanam
11.

Note.

This inscription records the grant of the village.....re-named North Virupapura as sarvamānya for having built a fort to Hemmōja by Virupanna-
voḍeyar, governor of Penugonḍe and the son of the Vijayaragar King Vīra Bukkaṇṇa-
voḍeyar (with usual titles) and his queen Jōmadēvi. The Vijayaragar king is stated to
have been ruling at his capital Hosapattana. The date of the grant is Tuesday the 1st
lunar day of the bright half of Chaitra in Jaya. Śaka year 1276 corresponding to the
25th March A. D. 1354.

85.

On a stone lying in the waste land belonging to the village Marupadugu in the
Hobali of Kurugōḍu.

Size 3'—3'—6".

Kannaḍa language and characters.

- | | |
|---------------------------------|--------------------------------------|
| 1. kiōḍhi-samvatarada Mā- | 9. dalāda dēvatā-kāryake gaṇā- |
| 2. rgaśira śu 7 Su śrī-Viṭṭalē- | 10. rādhanā sunkavanū |
| 3. śvara-mahā-arasugaliḡe | 11. biṭṭu koṭṭa mahājanangala . . . |
| 4. Śrīrangarāja-arasugali- | 12. |
| 5. ge dharmav āgabēkendu | 13. . . . dharma-śāsana āvanānu |
| 6. . . . Kateya Tiruven | 14. tappidare tamma tande tāya Vāra- |
| 7. gaḷapātha dēvarige anṛi- | 15. ṇāśivalli konda pāpake hō- |
| 8. tapēḍi dipārādhara mo- | 16. hanu śrī śrī |

Note.

This inscription is fragmentary and seems to record the gift of customs duties in
some place for the service of God Tiruvengalanātha, such as the offering of food and
lighting of lamps by the *mahājanas* in order that merit might accrue to Viṭṭahalēśvara
mahā-arasu and Śrīrangarāja-arasu. The record is dated Friday the 7th lunar day of
the bright half of Mārgaśira in the year Kiōḍhi. The usual imprecation is found at
the end of the grant.

86.

On a stone lying by the side of a decayed well in a grove of *honge* trees near the
village Tātancallu in Kurugōḍu Hobali.

Size 5'—6"×3'—6".

Old Kannaḍa language and characters.

1. svasti samadhigata pancha-mahāśabda Pallavānvaya-
2. tilaka śrīman-Noḷambādhirāja
3. Ayyapadēvana magan
4. svasti samasta-bhuvana-
5. vinuta Ganga-kula-
6. tilaka rājanya-
7. maṇi Kōḷāla-pu-
8. ra-paramēśvaraśrīma-
9. t-Priththuvīpatiṃ ma . . .
10. Nanniyaganga Aniya .
11. . . ṇḍa Biranclambam
12. . padēyan areyaṭṭi-

13. dode kâlegaduġ vira-
14. ra taġtinidu sattan âtange
15. ūrokkalu mājanamum
16. koṭṭa kaḷani ikkaṇḍugam
17. makkaḷa makkaḷ varegam
18. salgum

Translation.

Be it well ; While the son of the illustrious Noḷambâdhirâja Ayyapadêva. obtainer of the band of five musical instruments, an ornament to Pallava race, (was reigning)---Be it well. Nanniyagangan Aniyagaunḍa. a servant (?) of the illustrious Prithvîpati, an ornament of Ganga family, famous all over the world, a gem among Kings, lord of Kôḷâlapura, fought in a battle during the attack of the army by Bira-noḷamba and died after piercing hostile warriors. The people of the village and the mahâjanas granted to him paddy fields of the sowing capacity of 2 khaṇḍugas to be enjoyed by his descendants.

Note.

This inscription records that during the invasion of the Ganga Kingdom in the reign of Prithvîpati by the Noḷamba prince Vira Noḷamba, son of Ayyapa (A. D. 918-929), one Nanniyagangan Aniyagaunḍa, a follower (?) of the Ganga King Prithvîpati fought and died and that some grant was made by the mahâjanas for his descendants. The Ganga King Prithvîpati here referred to is probably the same as Prithvîpati II, son of Mârasimha and great grandson of the Ganga King Sivamâra Saigotṭa.

87.

On a stone in a valley to the east of the village Kottûr in the Hobali of Tonḍebhâvi.

Size 5' × 3'.

Telugu language and characters.

1. śubham astu svasti śrī-vijayâbhyudaya Śālivāhana-saka-varshambulu 1468 aguneti tad-u-
2. pari vartamāna Parābhava-samvatsara-Śrāvaṇa-ba 8 lō śrīman-mahārājādhirāja rājaparamêśvara
3. śrīvīnapratāpa Sadâśivadêvarāya-mahārāyalu natra-simbhāsanârûḍhulai prithvīsambhājyaṃ jê-
4. yuchuṇḍugānu śrīmad-dêvadêvôttama-śrī-Tiruvengalânāthuni . . chapparānuku Aubalê-
5. svaradêvuni chapparānuku Âtrêya-gôtraṃ Âpastamba-sûtram yajuś-sākhādhyâyulaina
6. śāman-mahā-maṇḍalêśvara Rāmarāju Timmayadêva-mahārāju komāruḍu Kōnappayyadêva-
7. mahārājuḡānu śrī-jayanti-puṇyakālāna tanra taṇḍi Rāju Timmarājuku puṇyapṅānu
8. tamaku nāyakatanāruku pālinchira Penugonḍa-inulō puranapaikam suvainādāva
9. na sunkamanu chapparānaku dharmangānu idichi chandrādulu sākshi
10. sva-dattām para-dattām vā yō harēti vasundharā shashṭi-varsha-sahasrāṇi viśṭhāyām jāyatē krimiḥ
11. dāna-pālanayōr madhyē dārāch chhī ēyōnupākānam dāmāt svaigam avāpnōti pālanād achyutam padam śrī

Note.

This inscription records the grant of the land-tax and tolls of the village in Penugonḍa-sīma for erecting a maṇṭapa in the temple of gods Tiruvengalanātha and Aubalêśvara made by Kōnappayyadêvamahārāju of Âtrêya-gôtra. Âpa tamba-sûtra and Yajuś-sākha, governor of Penugonḍasīma and son of the mahāmaṇḍalêśvara Rāmarāju Timmayadêva-mahārāju on the holy occasion of Śrījayanti (Kṛishṇa's birth day) for the merit of his father, during the reign of the Vijayanagar King Sadâśivarāya. The record is dated the 8th lunar day of the dark half of Śrāvaṇa in Parābhava, the year 1468 of Śālivāhana era corresponding to 19th July, A. D. 1546.

Size 3' x 3'.

1. śubha m astu svasti śrī-vijayābhayudaye Śālivāhana śaka-va-
2. rushambulu agunēti Krôdhana-samyatsara-pushya-sū 7
3. Śu-lu śrīmad-rājādhirāja rājaparamēśvara śrīvīra-priatāpa śrīvīra-Sadā-
4. śivadēva mahārāyalu Vidyānageramendu ratna-sinhāsanaîrûdhulai pri-
5. thivī-sambhārajyam chēva chundugānu Perugonda Bhôgasamudim Hanumanta-
6. Perumālu-divya-śrīpāda-padma-mbulaku Atiēva-gôtram Apastamba-sū-
7. tra m ya ju ś-śākha-dhīyayulana śrīman mahāmaṇḍalēśvara Rāmarāju Timala-
8. dēva-mahārājayya vāu komāruḍu Rāmarājugānu yichina
9. dharma-śāsana sāni Sadāśiva-dēva-mahārāyalu māku ama-
10. ra-nāyaka tenāniki pālirinime Perugonda-sīma lô paṭṭanāna malige
11. sunkamunu mā-tandriki puṇyalôkāvāptigānu . . .
12. [pu] nyakāle mandu sa-hine nyôdeka-dāna-dhārā-pūva kengā
13. yistini . . . ā-chandrārkaṅgānu enubhavinchēdi
14. aoi vāvinchi icchhina dāna-dharma śāsaṇamu śrī śrī
15. sva-dattād divyudam puṇyam para-dattārupālenam para-da-
16. ttāpahārēna sva-dattam nishphalam bhavēt mangala mahā śrī

This inscription records the grant of the tax on shops (*maligesunka*) in the towns in Penugondasime to god Hanumantapemūāl in Perugonda-Bhōgasamudrām by the mahāmāṇḍalêśvara Rāmarāiu Tirumaladêva mahāâjāyya's son Rāmarājugāru to whom the office of the governor (*amara-nāyakatana*) of Penugondasime was favoured by the king Sadâśivarāya (with titles) of Vidyânagara. The grant is dated the 7th lunar day of the bright half of Pushya in the year Kūḍhara. The name of the Śaka year in which the grant was made is illegible.

89.

Mulbāgal Taluk.

[On a stone set up in a field to the west of Mulbâgal town.

Size 5' - 6'' \times 2' - 3''.

Kannada language and characters.

1. śubham astu svasti śāi-vijayābhyudaya
2. Śaka varsha 138 . neya Vyaya-samvatsa-
3. rada Māgasira ba7 lu śīman-mahā-maṇ-
4. dalēsvara mēdinīnūsaragaṇḍa Kāthāri-sā-
5. luva Sāluva-Narasingayyadēva-mahā-ara-
6. sugaḷu Muḷuvāgila baṇṇigga Vīrasetiya
7. maga Vīrasetige kotta dharmma-śāsara nīnu
8. Muḷuvāgilalū atithi-abhyāgatarige arnadāna-
9. mādikonḍu ihartha dharmagaḷanu kēli nāvu
10. santōshadinda Vīraseti mādida dharmake umbaliyā-
11. gi dayamādi koṭṭantha dharmma-śāsana-
12. niraya I nirage Muḷuvāgila paṭṭapaḍalū
13. baṇṇigaru aramanege tettu baha
14. sahāya ga 133 nū mariyādeva um-
15. baḷiyāgi saluvadu . . . āya kaḍeva sunka . . .
16. vaḷavāru sahavavāgi tettu baha ēu uḷḷ danū
17. Vyaya-samvatsarada Kārtika śu 15 dīpa-dha-
18. rmmake endendigū sarvamānyavāgi
19. biṭṭevu nīnu Sivarātreyā dhaima Sōmavāra-dharmma
20. samārāadhanega Muḷuvāgila rājyada Āveni-nāda

21. voḷagaṇa Dāsamāraṇḍahallī-grāmavanu
22. sarvamānyavāgi rīvu putra-pautra-pāram-parevāgi
23. naḍasikoṇḍu pūrva-mariyādeya dharmaga-
24. lannu naḍasuttā bahudendu baredu koṭṭa dharmā-
25. śāsana Muḷuvāgila rājyada

(Back.)

26. sada Kataraṇḍahallīyanū saha anubhavisikoṇḍu
27. adara sunka voḷavāru hoṇavāru voḷa-
28. gāgi ēnuḷḷadanu sarvamānyavāgi koṭṭevāgi idaroḷa-
29. guḷḷa nidhyādyashṭa-bhōgagaḷannu nīvē nimma putra-pautra-
30. pārampariyavāgi sarvamānyavāgi anubhavisuvudendu
31. koṭṭa dharmā-śāsana ī-dharmake sahāya māḍade
32. tappidavaru gōva konda
33. mahā-pāpake voḷagāguvaru endu baredu
34. koṭṭa dāna-dharma-śāsana !

Note.

This inscription records the grant by the mahāmaṇḍalēśvara, champion over the moustaches of the world. *Kathāri-sāluva*, Sāluva Narasingayyadēva mahā-arasu to Vīraseti, son of Banajiga Vīraseti at Muḷuvāgil, of the following : (1) The annual tax of 133 *gadyānas* consisting of professional tax ? (āya), tolls, import duties, etc., paid by the *banajigas* of Muḷuvāgil towns as *sarvamānya* for meeting the lighting expenses incurred on the 15th lunar day of the bright half of the month Kārtika. (2) The village Dāsamāraṇḍahallī, in Āvari-nāḍu in Muḷuvāgil as a sarvamānya for making charities or Śivarātri day and on Mondays. (3) The revenue derived from tolls, import and export duties of the village Kataraṇḍahallī (?) for his own personal use.

The record is dated the 7th lunar day of the dark half of Mārgaśīra in the year Vyaya. 1388 of Śaka era, corresponding to 29th November A. D. 1466.

90.

On a boulder to the north of the temple of god Ādi Harumantadēva on the road leading to Śrīnivāsapur from Muḷbāgal.

Size 5'—6" × 1'—9".

Kannaḍa language and characters.

1. śubham astu Śārvari-samvatsarada Āśīja-ba 5 lu
2. śrīman-mahā-Nārasimha Kadireya Nārasimhadēvara sēvege kāvau-kārarige
3. Dēvarāja-Vodeyaru rājyava peripālisuvalli Muḷuvāya-rājyavaru Hariyapa Vodeyaru paripālisalāgi śrī-Nārasimhadēvara
4. iralāgi nūra sthānadalu
5. nimmage danḍeya mānyavanū naḍesidhēve ||
6. sāmnyavanu anubhavisikoṇḍu dēvara kaṭṭaleya paripālisikoṇḍu nimma
7. vamsa-paramparevāgi sēve ēn unṭadanu kādukonḍu
8. nimma nāḍa hēru-sunkagaḷinda angaṇada nanma svāmi-sēvege
9. anubhavisuvudu endu ā-Nārasimhadēvara pādadoḷu sēve naḍasikoṇḍu sukhadali ihudu
10. sva-datām para-datām vā yō harēta vasundharām shasṭi-vaisha-sahasrāṇi vishṭhayaṁ jāyatē krimiḥ Nārasimha śrī

Note.

This inscription belongs to the reign of Dēvarāja Vodeya of Mysore and records that during the rule of Muḷuvāy Kingdom by Hariyapa-Vodeya, a grant of the customs dues in the nāḍu was made to the watchmen at the temple of the god Kadireya Nārasimhadēva for the service of offering flower-garlands to the said god. The record ends with the usual imprecation.

91.

On a rock situated on the road to Yaluvahalli near the village Bêvuhalli in the Hobali of Muḷabâgal.

Size 6'—6"×4'—6".

Kannaḍa language and characters.

1. manumata-samvatsara Kârtika su
2. dalu Muḷuvâya-nâḍa prabhu Dâmôḍara-
3. ayyanavaru Šômêḍêvara dîpârâ-
4. dhanegendu tamage saluttidda sunka terigeya-
5. nu biṭṭu koṭṭaru

Note.

This record contains a grant of customs duties made in the month Kârtika in the year Manmatha by Dâmôḍarayya, lord of Muḷuvâyanâḍu for the expense of lighting lamps before god Šômêḍêvaru.

92.

A copy of a copper-plate grant in the possession of Lakshmaṇâchârya, Jôḍidâr in Muḷabâgal.

1. svasti śrî-vijayâbhyudaya Śâlivâhana-śaka varushagaḷu 1690 nê Îśvara-samvatsara-Kârtika-
2. śu 15 puṇyakâladellu Kaunḍinya-gôtrada Âpastamba-sûtrada Yajuḥ-śâkhâ-dhyâyigalâda
3. Râjâchâryarige Maudgalya-gôtrada Âśvalâyana-sutrada rik-śâkhâdhyâyigalâda
4. Subbanaâchâryara putrar âda Śrînivâsâchâryaru barasi koṭṭa dâna-śâsana-kramu hêgendare adâgi
5. nîvu bahu-kuṭumbigalâda kâra na namage pûrvadârabhya naḍeyuva Venkaṭa-girikôte
6. kere keḷage yiru Râyiguṭada baliya Venkaṭagirikôte Râmâchâryara gadege pûrva || koḷaga gadde-
7. yannu î-dina sa-hiraṇyôḍaka-dâna-dhârâ-purvaka-vâgi koṭṭu idheyâgi nimma putra-pautra-pâramaparya-
8. vâgi anubhavisikonḍu japa-dêvârchana vyâkhyâna kâlagalalli namma śrêyaḥ prârthane mâḍi sukhadalli iruvu-
9. du yendu barasi koṭa dâna-śâsara êkaiva bhaginîlôke sarvêśhâm êva bhû bhujâm na bhôjyâ na kara-grâhyâ
10. vipra-dattâ vasundharâ na visham visham ityâhur brahma-svam visham uchyatê visham êkâkinam hanti brahma-svam putra-pautrikam ||

Note.

This is said to be a copy of a copper-plate grant the original of which is not forthcoming. It records the gift of wet land of the sowing capacity of 10 koḷagas situated to the east of the wet field of Venkaṭagirikôte Râmâchârya near Râyaguṭṭa below the tank at Venkaṭagirikôte, by Śrînivâsâchârya of Maudgalya-gôtra, Âśvalâyana-sûtra, and Rik-śâkhâ, son of Subbanaâchârya, to Râjâchârya of Kaunḍinya-gôtra, Âpastamba-sûtra and Yajuḥ-śâkhâ as a hereditary estate in order that the grantee might pray for the well-being of the family of the granter on the occasion of his performance of religious duties. The date of the inscription is the 15th lunar day of the bright fortnight of Kârtika in the year Îśvara, the year 1679 of Śâlivâhana era and corresponding to November 26, 1757 A. D., but it cannot be verified. The grant ends with the usual imprecation.

93.

Copy of another copper-plate grant in the possession of the same Lakshmaṇâchârya.

1. svasti śrî-vijayâbhyudaya Śâlivâhana-śakâbda 1692
2. neva tad-upari vartamâna Vikṛiti-nâma-samvatsara-
3. Âśhâḍha-bahula 15 puṇyakâladalu śrîmad-Venkaṭarâ-

4. mächâryara putrarâda sthalâda Narasimhâchâryaru Vâdhû-
5. la-sagôtra Yajuh-śâkhâdhyâyigalâda sthalâda
6. Śrînivâsâchâryaru Kaundînya-gôtrâda Râjâchâryara-
7. putrarâda Annayâchâryarige bhûdâna-dharma-śâ-
8. sana-barasi kottâ krama hêgendare namma Śrînivâsâchâ-
9. ryarige Mulbâgalige sêrida Bommasamudrada-
10. lli nammage naḍeyatakka bhaṭamânya hola ' 2 gadde ' 2
11. ubhayam nâlku-kolaga bhûniyannu namma Śrî-
12. nivâsâchâryarige sad-gati-nimittavâgi sa-hiraṇyô-
13. daka-dâna-dhârâ-pûrvakavâgi sûryôparâga-nimitta-
14. vâgi tri-karâṇa-tri-vâchakavâgi baredu kottâ bhû-
15. dâna-dharma-śâsana idannu putra-pautra-pâramparyavâgi
16. anubhavisikoṇḍu baruvudu śrî śrî śrî śrî
17. Indraḥ prichchhati chândâlîm kimidam pachyatê tvayâ
18. śva-mâmsam surayâ siktam nri-kapâlê chitâgninâ l dē-
19. va-brâhmaṇa-vrittîs tu yê haranti narâdhamâḥ l tē-
20. shâm pâda-rajô-bhîtyâ charmanâchchhâditam mayâ l
21. sva-dattâd dviguṇam puṇyam para-dattânupâlanam l para-
22. dattâpahârêṇa sva-dattam nishphalam bhavêt l dâna-pâlana-
23. yôr madhve dânaâch chhrêyônupâlanam dânat svargam avâpnô-
24. ti pâlanâd achyutam padam l

Note.

This is said to be a copy of a copper plate grant, the original of which is not found. It records the grant of a *Bhaṭamânya* land belonging to one Śrînivâsâchârya and situated in Bommasamudra, near Mulbâgil to Annayâchârya, son of Râjâchârya of Kaundînya-gôtra, made by Narasimhâchârya, son of Venkaṭarâmachârya, and Śrînivâsâchârya of Vâdhulasagôtra and Yajus śâkha on the occasion of a solar eclipse of the spiritual welfare of the owner Śrînivâsâchârya whose descendants the donors appear to be.

The inscription is dated the 15th lunar day of the dark half of Āshâḍha in the year Vikriti Śaka 1692. corresponding to 22nd July A. D. 1770.

94.

A Copy of a copper plate grant in the possession of Nandagudi Śrînivâsâchârya in Mulbâgal town.

1. svasti śrî-vijavâbhudaya Śâlivâhana-
2. śaka-varsha-Khara-samvatsara Āsvijâba 10 lu
3. vêda-śâstra-sampannarâda Venkaṇnâchârya-
4. ravarige Kannasamudrada śânabôva
5. Jôgippanavaru koḍisida dâna-patra-
6. kramiventendare śrîmatu râja Śrî-Ranga-
7. rârayyanavaru Kâshtiya baḷiyalli
8. . . . bhâgôttarada bhûniyannu
9. dâna-mâdi kottu iddudannu
10. idaralli hola $\frac{1}{4}$ gade $\frac{1}{4}$ yannu
11. nimma putra-pautra-pâramparyavâgi
12. naḍasikoṇḍu baruvudu embudâgi
13. Śrîrangarâvaru nirûpisida prakâra
14. nimma putra-pautra-pâramparavâgi anu-
15. bhavisikoṇḍu baruvudu yendu daya-
16. pâlisida dâna-patra sva-dattâm para-dattâm vâ
17. yô harêta vasundharâm shashti-varsha-
18. sahasrâṇi vishṭhâyâm jâyatê krimiḥ.

Note.

This is said to be the copy of a copper-plate grant the original of which is not forthcoming. It records the gift of some dry and wet lands near the village Kâshti to Venkaṇnâchârya by Jôgappa. *śânabôva* of Kannasamudra under the instructions of the illustrious Râja Śrîrangarârayya on the 10th lunar day of the dark half of Āsvayuja in the year Khara. It is difficult to say who this Śrîrangarâya was. The grant ends with the usual imprecation.

On a boulder below the tank at the village Doddabāṇḍahaḷli in the hobli of Muḷa-bāgil.

Size 8'—0" X 6'—5".

Kannaḍa language and characters.

1. śrī-guravē namah
2. Virōdhikṛitu-samvatsaraḍa śrāva-
3. ṇa su 5 lu śrīmatu-Muḷa-
4. vāya Viṭhapaḡaḷa kārṇake kartaṛ āḍa
5. śrīmatu . . . nāḍa Dāmōḍara Ayyaḡaḷavaru
6. śrīmatu-Lakhaṣeṭṭi maga Rāma . . .
7. seṭṭarige koṭṭa bhū-dāna-dharma-śāsana-kramav ent endare nam-
8. ma āḍalitake vaḷitavāḍa Lakhaṣeṭṭihaḷliya ḡavuḍu-
9. prajegaḷa anumatiyinda kereyana katisiḍa
10. sambandhavāḡi kereya keḷaḡe mēlubhāḡaḍa kallu-
11. guṇḍina keḷabhāḡaḍalli hattu koḷaḡa ḡaḍeyanu saiva-
12. māṇyavāḡi koṭṭaru idanu pālisidavaru ḡange-Vāṇa-
13. nāsiyali sahasra-gōva dāna-māḍiḍa puṇya-bhāḡigaḷu
14. idake tapidavānu pāpake hōḡaru idake ḡavuḍu-
15. prajegaḷa voppa dānam vā pālanam vēti dānāḷ chlu ē-
16. yōṇupālanam dānāt svargam avāpnōti pāla-
17. nāḷ achyutaṇ padam śrī-guru-pāḍavē gati śī śrī

Note.

This inscription is dated the 5th lunar day of the bright half of Śrāvana in the year Virōdhikṛitu and records a grant of a piece of rice-land with the sowing capacity of 10 koḷaḡas below the tank at Lakhaṣeṭṭihaḷli to Rāmaṣeṭṭi, son of Lakhaṣeṭṭi, by Dāmōḍa-ṛayya, agent to the illustrious Viṭhapa of Muḷavāy with the consent of the ḡauḍa and other people of the village. The record ends with the usual imprecations.

On a rock lying on the road to Pichchagunḍanḡaḷli near the tank at the village Baṇḍahaḷli.

Size 4'—6" X 2'—9".

Kannaḍa language and characters.

1. namas tunga-śīraś-chumbi-chandīa-chāmara-chāravē trailōkya-
2. nagarārāmbha-mūlastambhāya Śambhavē guru-pāḍavē
3. gati svasti śrī-vijayābhṇudāya-Śālivahana-śaka-varshagaḷu
4. 1683 neva Vishu-samvatsaraḍa Chaitra-śuddha 7 lu śrīmatu
5. Doddalīṅgarāḡe Arasinavaru Muluvāḡila śrī-Nareḡhari-
6. śāstrigaḷige ḍayapālisida ḡrāmaḍāna-śāraḍa
7. kramav entendare nīvu bahu-kāḷaḍinda nammanu āśra-
8. visikoṇḍu iddu nammage jīvanavarṇu kalpisi koḍabē-
9. kēḍu hēḷikoṇḍaḍḍarinda nāvu namma āḍalitake
10. vaḷitavāḍa Baṇḍahaḷlige paśchima iruva bhūmiyānu ko-
11. ṭṭiruttēveyāḡi alli nīvu kere kuṇṭe modalāḍuḍḍarṇu
12. kaṭṭisikoṇḍu ḡaḍḍeyānu māḍikoṇḍu anubhavisuvu-
13. dallade kāḍu-praḍēṣaḍalliruva ḡiḍa-maragaḷānu kaḍidu
14. sāḡige anukūlapaḍisikoṇḍu ā-bhūmiḡaḷalli āḡatakke
15. samasta-phalaḡāḷānu nīvu putra-pautra-pāraṇpāyavāḡi anu-
16. bhavisuvuḍendu prītiyinda bareḍu koṭṭa dāna-dhaima-
17. śāsana idara sīmā-nirṇaya pūrvakke Doddabāṇḍahaḷli vūra
18. muṇḍaṇa baṇḍe dakṣiṇakke Sornavāḍi śāsana uttarakke Doddā-
19. baṇḍahaḷli kere nīru baruva kāluve ī-madhṇe iruva bhūmi
20. kāḍu baṇḍe modalāḍuḍḍarṇu nimṇaḡe sarvamāṇya-vāḡi koṭṭa
21. kāraṇa idaroḷaḡuḷa nidhi-nikṣhepa-ḡaḷa-taru-pāshāṇa-akṣhaṇi-
22. āḡāni-siddha-sāḍhyāṇaḷ embe vṣṭa-bhōḡa tēja-svāṇyavarṇu anu-

23. bhavisikoṇḍu baruvudendu baredu koṭṭa dāna-sāsana sva-datam
24. para-dattam vā yô harētu vasundharâ shasṭi-varsha-sahasrêshu
25. vishtâyâm jâyatê krimiḥ l guru-pâdavê śraṇu.

Note.

This inscription records the gift by the illustrious Doddalingarâjearasu of some plots of land to the west of the village Baṇḍahalli to Narehariśâstri of Muḷvâgil as a reward for his past services and also to enable him to construct tanks, ponds, etc., and thus convert the land into rice-fields and also increase the area of cultivation by cutting down jungle. The boundaries of the land are next given together with the usual imprecatory verse at the close. The date of the grant is stated to be the 7th lunar day of the bright half of Chaitra in the year Vishu, 1683 of Śâlivâhana era, corresponding to April 11, A.D. 1761.

Srinivasapur Taluk.

97.

On a rock in the village Aḍavikurubarahalli in the Hobali of Yaldûr.

Size 5'—0'' × 3'—0''.

Kannada language and characters.

1. Śrîmukha-nâma-samvatsara-Phâlguna-śuddha 5 Sthira-vâra
2. śubha-dinadallu grâma-dêvateyâda Mâremmanige
3. dêvâlayava kaṭṭisidâta Bayiregavuḍara maga
4. Honnegavuḍanu śilpi Mârôjana maga
5. Mallâchâri mangala śrî śrî

Note.

This inscription records the construction of a temple for the village goddess Mârema on Saturday the 5th lunar day of the bright half of Phâlguna in the year Śrîmukha by Mallâchâri, son of Mârôja for Honnegauḍa, son of Bayiregauḍa.

98.

On a stone lying near the main weir of the tank at the village Nilatûr in the Hobali of Yaldûr.

Size 1'—6'' × 1'—0''.

Telugu language and characters.

1. śubham astu Gaṇâdhi-
2. patayê namaḥ
3. Tâḍigôla Râma-
4. ppanâyanigâru
5. bôyi Timmaya-
6. koḍaku Mâda-
7. naku yichchina bhû-
8. dâna-mânyam

Note.

This records the gift of some land as mânya to Mâdanna, son of Bôyi (palankin-bearer) Timmaya by Râmappanâyanigâru, chief of Tâḍigôla.

99.

On a stone lying in the grove of *hongē* trees in the village Gangaratta in the Hobali of Yaldûr.

Size 5'—6'' × 2'—0''.

Kannada language and characters.

1. śrîmanu mahârâjâdhirâja pa-
2. ramêśvara śrî Vîra Harihararâ-
3. yara kumâaru Dêvarâya Vo-
4. ḍeyaru prituvî râjyam geṇi-

5. va Śaka varusha 1340 ne Viḷambi-
6. samvatsarada Kārttika su 1 Su śrī-
7. man-mahā-mūvaruāyaraṅgaṇḍa
8. Chenji Bayanāyakaravara
9. makkeḷu Chikkamuddeyanāyakaru
10. tamma nāyakatarake saluva
11. Hemmaḍināḍa Ballagavun-
12. ḍana . . . yalu sante ya ka-
13. tṭi-i Ballagavunḍa Chandaga-
14. vunḍa Mādijīya tamma
15. . . . rige mahyavāda ayivattāru dēśa-
16. ḍa Ballasetṭi Tālamuri Timmi-
17. setṭi olaḡāda samasta-
18. gaudugaḷu sarte ya sun-
19. kavunu mānyavāgi biṭṭu
20. koṭṭaru mangala mahā śrī

Note.

This inscription is dated Friday the 1st lunar day of the bright half of (Adhika) Kārtika in the year Viḷambi. Śaka 1340 corresponding to 30th September A.D. 1418 and belongs to the reign of the Vijayanagar King Dēvārāya Voḍeyar son of Vīraharihararāya.

It records the starting of a fair (*sante*) by Ballagavunḍa of Hemmaḍināḍu at the instance of Chikkamuddeyanāyaka, the chief of the nāḍu and the son of the illustrious Chenji Bayanāyaka. And it also records the grant of *sante ya-sunka* (toll dues on the fair) to Ballagavunḍa, Chandagavunḍa and Mādijīya by the merchants Ballasetṭi, Tālamuri Timmusetṭi etc., belonging to the 56 countries.

100.

On a stone lying below a tamarind tree to the west of the village Haralukunṭe in the Hobali of Yaldūr.

Size 6'—0"×2'—3".

Kannaḍa language and characters.

1. śrīnatu
2. nāḍa halavaru
3. svānitanavanu Sômôja-
4. rasetṭiya makkaḷu Vengata-
5. setṭige Malisetṭiya makkaḷu Mānika-
6. setṭigalige koṭṭa sarva-
7. mānya hola kha 1 gadde kha 1 sala-
8. ge āya mane paṭṭu hēru sunkavanu
9. sarvamānyavāgi ā-chandrārka-sthā-
10. yiyāgi salisuvadu yi-sāsapa-
11. ke tappidavaru nāḍugaḷa hala-
12. varige tappidavaru

Note.

This inscription seems to record the grant of the office of *Svāmitana* (headmanship) together with the gift of some plots of dry land with the sowing capacity of 1 khaṇḍuga and of wet land with the sowing capacity of 1 khaṇḍuga and of the right to collect the revenue (*āya*, a kind of tax; *manepaṭṭu*, house-tax; and tolls on merchandise) to Vengatisetṭi, son of Sômājarasetṭi and Mānikasetṭi, son of Mallisetṭi, by the people of the nāḍu.

The record is of some interest as it shows the nature of power exercised by the people of a nāḍu collectively and the importance of the office of Headmanship in villages.

101.

On a stone set up in the plain to the east of the village Râmapura in the Hobali of Yaldûr.

Size 3'—2'' × 1'—3''.

Telugu language and characters.

1. Vibhava-samvatsarada Mâgha ba 12
2. Śukravâram śrîman-mahâ-
3. nâyamkâchâryulaina
4. Apparâyanivâru
5. Vîrabhadrasvâmiki
6. yichchina mânyamu
7. maḍi-pardumu . .
-
-

Note.

This inscription records the gift of some rice-fields as *mânya* for the service of god Vîrabhadrasvâmi by the illustrious mahânâyakâchârya Appanâyanivâru on Friday the 12th lunar day of the dark half of Mâgha, in the year Vibhava.

102.

On a stone lying by the side of a channel near the grove of *honge* trees to the east of the village Koḷatûr in the Hobali of Yaldûr.

Size 5'—6'' × 2'—9''.

Kannada language and characters.

1. Kara-samvatsara-Āśvîja ba 10 lu
2. śrîman-mahârâjâdhirâja Śrî-
3. rangarâya-râya-mahârâyaru
4. râyavan âluvalli Bôgappayya-
5. navaru Venkaṇṇanavarige barasi-
6. koṭṭa bhû-dâna-śâsana namma-
7. ge dayapâlisida . . . sîmeyo-
8. laḡaṇa Rangapura-grâmadalu na-
9. mma mâta-pitrîgalige śâśvata-lôka-
10. vâgabêkendu vondu-khaṇḍuga gadde
11. hattu koḷaga holavannu saha dhârâ-da-
12. ttavâgi samarpistevâda kâraṇa nî-
13. vu nimma putra-pautra-pâramparayavâgi
14. anubhavisikoṇḍu baruvudendu
15. baredu koṭṭa śâsana idan apaha-
16. risidavaru mahâpâtakake hôharu
17. śubham astu

Note.

This inscription is dated the 10th lunar day of the dark half of Āśvîja in the year Khara and records the gift of a piece of wet land with the sowing capacity of 1 *khaṇḍuga* and of dry land with the sowing capacity of 10 *koḷagas* in the village Rangapura to Venkaṇṇa by Bôgappayya for the spiritual welfare of his parents during the reign of the Vijayanagar King Śrîranga Râya.

103.

Kottapalli grant of Kṛishṇarâja Vadeyar III of Mysore dated A. D. 1812 in the possession of Râmâbhaṭṭa of Hosahallî in the Hobali of Yaldûr.

2 plates: Size 4'' × 4½''.

Kannada language and characters.

1. Amilâne Sirsatedâru sahâ layastukaba âve makardamâse-
2. vamu jâriyâse Tâluku Śrîrivâsapura yêru kâlavadârrul

3. riyāsata Maisûru Bidânava Tālukipalliuvu Vêdamûti . riyasvâmi-
4. śāstrigaḷu hujûrige bardu tammage Tālûku majakûru paiki Kottapalli
5. emba grānavu pûrvadârabhya sarvamānyavāgi naḍedu bardu iḥege
6. japhti dākhalāgi sālāsālu bēṛṇu jāstiyāgiruvudarinda
7. âmēle sarkârakke haṇa koṭṭu jīvana māḍuvudakke nirvāha villa
8. munāsab aridu jôḍi mokaṛûr māḍisikoṭṭalli â-mērege jô-
9. ḍi haṇavannu sālubasālu sarkârakke sandāya māḍi tamma jīvanavu
10. māḍikoṇḍu sarvadâ sarkârade-śrēyahprārthane māḍuttâ idēven-
11. badāgi hujûralli arike māḍikoṇḍu sthalaḍinda arji bhōgepatte
12. sahâ tandu tōrisida kâraṇa sadari-grāmada pañcha-sālâ-huṭṭuvali
13. parāambarisi î-Śāstrigaḷu Kottapalli-grāmakke jôḍi mokaṛûr māḍisi
14. koṭṭu iruvudu sadari grāmadaḷli khullu bēṛṇu kaṇṭhîrāya
15. 76½' 1¼' îpaiki vajâ jârî ināmati 6½' jâtâ bâki bēṛṇu
16. 70' 1¼' îpaiki lukasānu bâbu bēṛṇu māpu māḍisi iruvu-
17. du 38' 1¼' bâki bēṛṇu 32 muvatteraḍu varaha kaṇṭhîrāya prakāra

(IIa).

18. jôḍi mokaṛur māḍisi appaṇe koṭṭu iruvadarindâ sadari
19. grāma Śāstri majakûru suphardu māḍi Âṅgîrasa-sam l dârabhya
20. sālu basālu mûvatteraḍu kaṇṭhîrāyî mērege sarkâra-
21. kke tegedukoḷḷuttâ sadari grāmavannu ivarige sarāgu naḍisikoṇḍu
22. baruvudu hada sāl tâjâ sannadu vujûru idakelasav illa sannadu-
23. rakalannu Sirastedâra daptarakke baresikoṇḍu asalu sannadannu î-Śā-
24. strigaḷa vaśakke koḍuvudu Âṅgîrasa-sam || nija vaiśākhe śu 1 ba tâ-
25. rîkhu 11 ne mâhe May San 1812 nê inkhabaru Girimâjirāvu
26. munishi Hujûr Sallām kaṇṭhîrāvi mûvatteraḍu varahâda mērege
27. jôḍi tegedukoṇḍu grāma naḍasi koḍuvudu
28. Śrîkrishṇa

Note.

This inscription belongs to the reign of Krishnarāja Wodeyar III of Mysore and is dated the 10th lunar day of the bright fortnight of Nija Vaiśākha in the year Âṅgîrasa corresponding to 11th May 1812 (The English date is also given in the grant). It records that Rāmasvâmi Śāstri of Mysore Bidânava taluk (?) went to the King and represented that though the village Kottapalli in the said taluk had been his ancestral Sarvamānya grant from a long time, it had been recently attached and that its taxes were being enhanced year after year, so as to leave him nothing. He therefore prayed that the village might be converted into a Jôḍi village so that he might be able to pay up the taxes thereon and maintain himself. He also presented his records showing his title. The King thereupon taking into consideration the average revenue of the village for five years calculated the annual income at Kaṇṭhîrāya varahas 76½ and paṇas 1¼ and fixed 32 varahas as the Jôḍi amount to be paid on the village. A sannad was accordingly presented to the applicant granting him the village as Jôḍi on the condition of his paying the annual revenue of varahas 32. A copy of the sannad was ordered to be entered into the register of the Sirastedar and the original sannad delivered to the applicant. The grant was written by Girimâji Râv, munshi.

The inscription ends with the usual signature of the King as Śrîkrishṇa.

104.

On a boulder in the village Baṇḍekurubarahalli in the Hobali of Yaldûr.

Size 3'—6' × 2'—9'.

Kannada language and characters.

1. Manumata-samvachchāra-Cha-
2. vîtra su 5 lu śrîmatu-
3. Dāmôḍa-a-Ayyagaḷa ku-
4. mārā Gôvajjîvaru nili
5. sida maṇṭapadâ dharma
6. śubham mangalam śrî śrî

Note.

The inscription records the erection of a maṇṭapa by Gôvajjîva, son of the illustrious Dāmôḍarayya, on the 5th lunar day of the bright half of Chaitra in the year Marmatha.

BEDIRUR GRANT OF THE WESTERN GANGA KING BHŪVIKRAMA

15

11A

FD

114

100

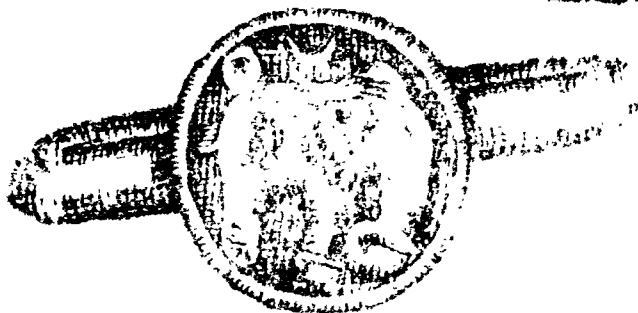
BEDIRUR GRANT OF THE WESTERN GANGA KING BHUVIKRAMA

IV A
[Illegible text in Grantha script, likely the beginning of the grant inscription.]

IV B
[Illegible text in Grantha script, continuing the inscription.]

VA
[Illegible text in Grantha script, continuing the inscription.]

VB
[Illegible text in Grantha script, continuing the inscription.]



Bedirûr grant of the Western Ganga King Konguṇi Mahâdhirâja Bhûvikrama dated Saka 556 in the possession of Bhavânisingh in the village Yadarûr in the Hobali of Yaldûr.

Elephant seal :—5 plates.

Old Kannada characters and Sanskrit language.

Size $7\frac{3}{4}$ "— $2\frac{1}{2}$ ".

I(b).

1. svasti jitam Bhagavatâ gata-ghana-gaga(na)-nâbhêna Padmanâbhêna śrîmat Jâhnavêyaku-
2. lâmalâ-vyômâvabhâsana-bhâskarasa [v] a-khalgaika-prahâra-khaṇḍita-mahâ-
śilâ-stambha-la-
3. bdha-bala-parâkramô dâruṇâvi-gaṇa-vadâraṇôpalabdha¹-vraṇa-vibhûshaṇa-
vibhûshitah Khânvyâ-
4. na-gôtrah śrîmat Konguṇivarmma (n)-dharmmamahâdhirâjah tasya putrah
pitur-anvâgata-śata-guṇa-yuktô
5. vidyâ-vinaya-vihita-vṛittah samyak-prajā-pâlanamâtrâdhigata-râjya-prayô-
janô vi-
6. dvat-kavi-kâṇhana-nikashôpala (bdha) bhûtô nîtiśâstrasya vaktri-prayôktri-
kuśalô Dattaka (sya)-śâstra-
7. pravṛittah praṇita²-jana-kalpatau śrîmat . Mâdhava-mahâdhirâjah tasya
putrah pitri-paitâmaha-

(IIa.)

8. guṇa-yuktô anêka-chaturddanti³-yuddhâ-vâpta (ś)-chatur-udadhi-vêlâ-valayi-
śililâsvâjita⁴-vaśah
9. śrîmadd-Harivarmma-mahâdhirâjah tat-putrô dvija-guru-dêvatâ-pûjanôpakâ-
ra . Nârâyaṇa-charaṇâ-
10. ravindânupûjyâta⁶-bhaktah śrîmat Vishṇugôpa-mahâdhirâjah tat-putrah
Triyambaka-charaṇâmbhōruha-
11. rajah-pavitrikṛitôttamângah⁷ sva-bhuja-bala-parâkrama-kraya-kṛita-râjya
[h] dhruva⁸
12. mōshṭa piśitâsana⁹ vṛittikara-niśita-dhârâ-svaya¹⁰ Kaliyuga-bala-panka-
pâta¹¹-nṛipa-râja-sadharmma-
13. vihâraddharaṇa¹² [h] dvâtrimśâyudha-kuśala-hasta [h] nitya-sannaddha
śrîmat Mâdhava-mahâdhirâjah tasya pu-
14. trah śrîmat Kadamba-kula-gagana-ga [b] hasti-mâlinah Kṛishṇavarmma-
mahâdhirâjasya priya-bhâginê- (parô)

(IIb).

15. yô vidvâ-vinayâtiśaya-paripû-itântarâtmâ niravagraha-pradhânaśauryyô (yô)
vidvatsu
16. prathamâgraganyah śrîmat Konguṇimahâdhirâjasya vinîtan-nâmadhêyah¹³
tasya putrah śrî-
17. Skandavarmma-durggâdhirâjasya priya-putrî-putrah vijṛimbhamâṇa-śakti-
trayah Antariksha¹⁴ Âla-
18. ttûr Proliha¹⁵ Payisakarâdyanêka¹⁶-samara-mukha-makha-hutavaha
prahata-śûra
19. puruṣa-paśûpahâra-vipushah¹⁷-samadi-hastîkṛita¹⁸-kṛitâ [ntâ]-gnimukhah
(vistîkṛitântâttimukhah) kâ-
20. rita-Kirâtârjunîya-pancha-dasa¹⁹-sargga-tîkâkârô śrîmat-Konguṇi-mahâdhi-
râja Durvvirîta-nâ

- | | |
|--|---|
| 1. Read <i>vidâraṇôpalabdha</i> . | 11. Read <i>ṛankâvasanna</i> |
| 2. Read <i>praṇata</i> . | 12. Read <i>vrishôdtharaṇa</i> |
| 3. Read <i>chaturddanta</i> . | 13. Read <i>Konguṇi-mahâdhirâjah Avinîta-nâma-</i>
<i>dhêyah</i> . |
| 4. Read <i>salilâsvâdita</i> . | 14. Read <i>Andari</i> . |
| 5. Read <i>pûjanaparô</i> . | 15. Read <i>Porulare</i> . |
| 6. Read <i>dhyâta</i> for <i>pûjyâta</i> . | 16. Read <i>Pernagarâdyanêka</i> |
| 7. Read <i>pavitrikṛitôttamângah</i> . | 17. Read <i>vighasa</i> |
| 8. Read <i>kshutkshâmôshṭha</i> for <i>dhruvamoshṭha</i> . | 18. Read <i>vishîkṛita</i> |
| 9. Read <i>piśitâsana</i> for <i>piśitâsana</i> . | 19. Read <i>pancha-dasa</i> |
| 10. Read <i>dhârâsih</i> . | |

21. madhēyah tasya putrah durddānta-vimarda-vimridita-viśvambharādhipa-
mauli-mālā-mak(h) a-

(IIIa).

22. randa-punja-punjarikriyamāṇa-charaṇa-yugaḷa-nāḷinō Mushkara-nāma-
dhēyah Kongunimahādhi-
23. rājah tasya putrah tatōdhikah sakala-digantarā-prasiddha-Sindhurāja-duhit.u
-va-
24. rah chaturddaśa-vidyāsthānādhigata-vimala-mati-viśēshasya² nītisāstrasya
vaktri-prayō-
25. ktri-kuśalō ripu-timira-nirākaraṇodaya-bhāskarah Śrīvikrama-piat [h] ita-
nāmadhēyah
26. tasya putrah kārta-Kāvēitira-Karikāla-kula-vamśōtpannaś Chōla-nripa-
putrī-putiō-nēka-samara-sa-
27. mpālita-vijimbhita-dvirada-radana-kulīśābhi-ghāta-viṇa-śvarūdhāsvand³-
vijaya-lakshaṇa-
28. lakshīkṛta-viśāla-vakshasthalah samad[h]igata-sakala-sāstrārttha-tatva-
nirūpa [s] samarāditya- triva-

(IIIb).

29. rggō⁴ nirevadya-charitah pratidinam a-[b] hi-vaiddhamāna-prabhāvō (lu)
Bhūvikrama-nāmadhēyah api cha
30. nānā-hēti-prahāra-pravighaṭita-bhaṭōrah-kapāṭōtthitāśrī[g]-dhārā-svāda-
pramatta-dvibha⁵-śata-charaṇa-kshvē-
31. da (s)-samardda-bhīmē sangrāmē Pallavēndrō narapativijayōjyō hi Dudda-
nddā-bhidhānē⁶ rājā Śīva-
32. llabhākhyā [s] samara-sa-⁷-jayāvāpta-lakshmi-viśāh Konguni-mahādhi-
rājēna Kōlālapurē sthi-
33. tvā śhaṭ-panchā⁸ satyuttara-pancha-satēshu⁹ gatēshu śaka-varshēshu¹⁰
samatitēshvātmarah-pa-
34. vaittamāna panchavimsati¹¹-vaiddhamānē-vijaya [i] śvarya-samvatsarē
Chaitra-sukla-pakshē¹² dāśmyām
35. Magha-nakshatrē (ti) Brihaspativārē Kōlāla-vishayādhipas supūvvinām
satsūdrah Keśa-
36. ganabalisimha sthiramēnti¹³ Bānavidyādharah Prabhumérugavunḍa [s]
tasya sūnu [r] Vijayāditya-gā-

(IVa).

37. vunḍa [s] tasya sūnuh Prabhumérugavunḍa [s] tasya sūnuh Māragavunḍah
tasya sūnu [h] Mamavira-bhaṭah Vikra-
38. māditya-gavunḍasya Hodali-vishayē Bediūr mayā dattam asya sīmāh
Kannātekē prave-
39. kshyāmi pūrvāyān diśi Kōlattūra Uttanūra Mukkūṭala aruṇōnnata-bhūmi-
samīpē arddhachandīa-
40. kārada kōla allindam tenkalu Mōryar-māla-samūham allinda tenkalu Bedirūra
41. (ra) toṇe vondukūḍida Peynakeṛeya jalāsayam allinda paḍuvalu aruṇa-
pāshāṇa-
42. pankti-sahitōnnata-bhūmi allinda paḍuvalunnata-bhūmi paśchimah pū [r]
vada bāla-chandrākā-
43. rada kōla samīpada sancharivaḷla allinda tenka-paḍuvalu Uttanūra Tonḍā-
lada Mukkūṭala
44. manmoraḍi yī dēvakhaṇḍada kaṇvāyi allindam paḍuvalu Tonḍālada Poliyūra

(IVb.)

45. sandival ā manmoraḍi allinda baḍagalu muntāgi parida Sancharivaḷḷaḍi
bālachandrākā-
46. rada kōla allinda baḍagalu Poliyūra-toṇey udaka-nirghātah allinda baḍaga-
47. lu arddha-chandrākārada kōla allinda baḍagalu Poliyūra Bedirūra Dāsanūra
Mu-

1 Read *pinjarikriyamāṇa*

2 Read *viśēshah*

3 Read *samrūḍha-bhāsvad*

4 Read *samarāditya-trivarggo*

5 Read *dvipa*

6 Read *Pallavēndram narapatim ajayad yō*

Vilandābhidhānē

7 *śatā*

8 Read *panchāśatguttara*

9 Read *śateshu*

10 Read *śaka-varshēshu*

11 Read *pancha-vimśati*

12 Read *śukla-pakshē*

13 Read *sthīravarāt*

48. kkûṭasandhiyal unnata-bhûmiya Dêvachennella-koḷam allinda mûḍalu bâ-lachandîô-
 49. pamânada koḷa allinda mûḍalu Dâsanûra kereya kiḷ-bayala Svalvannadi-jalâśa-
 50. yah allinda mûḍalu vishama-sthalade palvalôdakam allindam mûḍalu Dâsanûra Koḷattû-
 51. ra Mukkûṭala maṇ-moraḍi allinda tenkalu śilâsthalam allinda tenka-mûḍal ardha-chandîâ-

(Va).

52. kârada koḷam allinda tenkalu bâla-chandrâkârada koḷa allinda tenkalu paś-chima-pûrvvada
 53. Koḷattûra sîmeya Uttanûra sîmeya Mukkûṭala aruṇa-sthalada arddhachan-drâkârada
 54. koḷadim Bedirûra sîmâ-sandhi-samâptah hiran̄yam êkam gâm êkam bhûmy-yâm a-
 55. pyêkam ankuram haran narakam âprôti yâvad âbhûta-samplavam 1 bahubhir vvasud[h]â
 56. dattâ râjabhis Sakarâdibhih¹ yasya yasya yathâ bhûmi tasya tasya tadâ phalam
 57. sva-dattâm para-dattâm vâ yô haiṛeti vasundharâ [m] shashṭhir-vvarsha-sahasrâni viśṭhâyâñ jāya-
 58. tê kṛimih Bhûvikrama-Gangabhûpa-śrî-vâkyêna tu sâśvatah² Ganganâi âyaṇa-châryya-likhita-

(Vb).

59. midam śâsanam ittham kṛitah Paśupati-daṇḍâdhipêna ittham kṛitah Pâriśva daṇḍâdhipêna
 60. yâvaś³ chandra-divâkarau tâvat sâśvatah⁴ Keśagah aham Bedirû ddâśyâ-mi Ganga-vikrama-
 61. bhûbhujah.

Translation.

(Line 1).

Be it well ! Victorious is the adorable Padmanâbha resembling the cloudless sky

(Lines 2—4).

A sun illumining the clear firmament of the Ganga family, famous for valour and strength exhibited in rending asunder a pillar of stone with a single stroke of his sword, adorned as with ornaments with wounds received while cutting down the hosts of his fierce enemies, born of the Kâṇvâyaṇa-sagôtra (was) the illustrious Kongunivarma-dharma-mahâdhirâja.

(Lines 4—7).

His son, inheriting the hundreds of good qualities of his father, possessed of an admirable character due to his learning and modesty, having obtained the honours of the Kingdom only for the good government of his subjects, a touchstone for testing gold the learned and the poets, skilled in the exposition and practical application of the science of polity, expounder of the treatise by Dattaka, a Kalpa tree to his followers, was the illustrious Mâdhavamahâdhirâja.

(Lines 7—9.)

His son, inheriting the qualities of his father and grand-father, possessed of a fame tasted by the waters of the four oceans and acquired in his fights against rows of elephants was the illustrious Harivarmamahâdhirâja.

(Lines 9—10).

His son, devoted to the worship and support of the Brahmans, gurus and gods meditating on the feet of Nârâyaṇa, was the illustrious Vishṇugôpa-mahâdhirâja.

(Line 10—13).

His son, with his head purified by the pollen from the lotus-like feet of Tiyambaka, having by the strength of his arms and prowess purchased his kingdom; providing with his sharp sword food to demons whose lips are emaciated with hunger; lifter up of princes and subjects from the thick mire into which they have fallen during the age of Kâli; skilled in the handling of the thirty-two weapons; ever ready (for battle) was the illustrious Mâdhavamahâdhirâja.

1 Read *Sagarâdibhih*

2 Read *śâśvatah*

3 Read *yâvach*

4 Read *śâśvatah*

(Lines 14—16).

His son, the beloved son of the sister of Kṛishṇavarma-mahâdhirâja who was a sun in the firmament of the Kadamba family, with his mind purified by his excellent learning and modesty, possessed of valour unopposed, the foremost among the learned, was the illustrious Konguṇi-mahâdhirâja named Avinîta.

(Lines 17—20).

His son, the son of the beloved daughter of Skandavarma-duṅḡâdhirâja ; endowed with the three constituents of regal power (*prabhuśakti*, *mantraśakti* and *utsâhaśakti*, corresponding to imperial power, power of discretion, and power of active will), having caused bewilderment to the fire of Yama by the excess of food in the shape of victims of heroes immolated at the sacrifice of battles at Antariksha (Andari), Âlattur, Proli-hale (Porulare), Poyisakara (Pernagara) and other places: author of a commentary on the fifteenth canto of the Kirâtârjunîya ; was the illustrious Konguṇimahâdhirâja named Durvinîta.

(Lines 21—22).

His son with his lotus feet rendered yellow with the fragrant pollen of the garlands worn on the heads of hostile kings trampled down in fierce battles, was the Konguṇi-mahâdhirâja, Mushkara by name.

(Lines 23—25).

His son, who excelled over the previous king, the son-in-law of the King of Sindhu, famous all over the world, with his mind rendered pure by his learning of the fourteen branches of knowledge ; skilled in the expounding and application of the political science, a rising sun in dispelling the darkness namely enemies, was the famous (king) Śrîvikrama by name.

(Lines 26—32).

His son, son of the daughter of a Chôla king descended from the family of Karikâla reputed for the construction of embankments to the Kâvêri, possessed of the scars of wounds made by the tusks of elephants in countless battles, with his broad breast marked with the signs of victory shining from out of the wounds, well versed in the contents of all the śâstras, devoted to the three pursuits of life : endowed with spotless character, with power growing day after day, was Bhûvikrama by name. Also was he known as Śrîvallabha who with the splendour of victories in a hundred battles conquered the Pallava King in the battle of Viḷanda, fierce with the tramlings of hundreds of elephants intoxicated with the blood gushing out from the broad breasts of hostile kings pierced with a number of weapons.

(Lines 33—37).

By the Konguṇimahâdhirâja residing in Kôlâlapura (Kolar), there having elapsed five hundred Śika years increased by fifty-six, and in the progressive and prosperous 25th year from the beginning of his reign, in the month of Chaitra, bright fortnight, 10th lunar day with the constellation Makha, it being Thursday.

(Lines 37—40).

There was the lord of the Kôlâla district inherited from his ancestors, a good Sûdra, a lion of Kesagaṇabali, of steadfast mind, known as Bâṇavidyâdhara, by name Prabhu mêtugavuṇḍa. His son was Vijayâdityagavuṇḍa, his son was Prabhumêtugavuṇḍa, his son was Mâragavuṇḍa ; to his son Mahâvîrabhaṭa Vikramâdityagavuṇḍa was given Bedirûr in Hodali district by me (Konguṇivarma).

(Lines 38—39).

I shall relate in Kannâṭaka language its boundaries.

(Line 39—54).

In the east a semi-circular pond near the plot of elevated land of red soil by the side of villages Koḷatûr, Uttanûr and Mukkûṭal ; to the south from that place is situated Môryyar-mâlasamûha ; to the south from that place, the Bedirûr valley together with the tank called Pevinakere ; to the west from that place is an elevated land marked with a line of red rocks ; to the west from that place which is also directly west of the elevated land is situated a low water course close by the semi-circular tank referred to above ; south-west from that place is a hillock of pure soil close by Uttanûr, Tonḍâla and Mukkûṭal, and also a valley belonging to this sacred place. To the west from that place, another hillock of pure soil close by Tonḍâla and Poḷiyûr ; to the north from that place, the same semi-circular pond adjacent to the water-course referred to ; to the north from that place, the passage of water of the streamlet near Poḷiyûr ; to the north from that

place, the same semi-circular pond; to the north from that place a tank called Dêvachen- nella bordered by the elevated land adjacent to Poliyûr, Bedirûr, Dâsanûr and Mukkûtal. To the east from that place is the crescent-shaped tank; to the east from that place is a tank called Svalvannadi in the plain below Dâsanûr tank; to the east from that place is a small pond with water on the uneven place; to the east from that place is situated the hillock of pure soil close by Dâsanûr, Koḷattûr and Mukkûtal. To the south from that place a rocky plain; to the southeast from that place is the semi-circular pond; to the south from that place is the crescent-shaped tank; to the south-west from that place are situated Koḷattûr, Uttanûr, Mukkûtal and the hillock of red soil as well as the semi-circular pond. Bounded by these is the village Bedirûr.

(Lines 55—57).

He who takes away a piece of gold, or a cow or even a sprout from this land falls into hell and will remain there till the end of the universe. By Sagara and several other kings has the land been enjoyed. The fruit thereof was assigned to him who happened to be in charge of the land for the time. He who takes away land given by himself or others will be born as a worm in ordure for sixty-thousand years.

(Lines 58—60).

Under the order of the Ganga King Bhûvikrama, Ganganârâyaṇâchârya engraved this grant to last for ever. Thus has been done (signed) by Paśupatidaṇḍâdhipa and Pârîśvadaṇḍâdhipa (two generals): May Kesaga last as long as the sun and moon endure. I, King, Gangavikrama by name, shall grant the village Bedirûr.

MYSORE DISTRICT.

Châmarâjanagar Taluk.

106.

Copper plate grant of the Ganga king Sivamâra purchased from Anantaramaiya of the village Kuḷagâṇa in Harave Hobli.

Five plates with ring: Elephant seal.

Size $8\frac{1}{2}'' \times 1\frac{1}{2}''$.

Old Kannaḍa characters.

Language partly Sanskrit and partly Kannaḍa.

I(b).

1. svasti śrī jitam bhagavatâ śrīmaj-Jâhnavêya
2. Śramaṇâchâryya-sâdhitah sva-khâdgaika
3. râkrama-yaśasah dârunâi-gaṇa-vidâra
4. ṇvâyana-sa-gôtrasya śrīmat-Kongaṇivarma dha

II(a).

5. yuktasya śrīman-Mâdhava-mahâdhirâjasya priyôrasasya śrī Vishṇuvarma-gôpa-mahâdhirâjasya anê-
6. ka-chaturdanta-yuddhâvâpta-chatur-udadhi-salilâsvâdita-yaśasah putrasya śrīman Mâdhava-mahâdhirâ-
7. jasya putrasya śrīmat Krishṇavarma-mahâdhirâjasya bhâginêyasya śrīmat Kongaṇi-vṛiddharâjasya-
8. vinîta-nâmnah putrasya śrī Durvinîta-nâmadhêyasya samasta-Pânâṭa-Punnâṭâdhipatêr âtmajasya śrī-

II(b).

9. mat Kongaṇi-vṛiddharâjasya prathita-Mushkara-dvitiya-nâmadhêyasya sarva-vidyâ-pârakasya sūnôh śrīma-
10. t Prithivîkongaṇi-vṛiddharâjasya Śrīvikrama-dvitiya-nâmadhêyasya sarva-vidyâ-nikashôpalabhûtasya pra-
11. yôga-nipunatarasya śrī-vikkramôpâjjitânêka-janapadasya pratâpôpanata-sakala-sâmantasya
12. Ghanavinîtasyaâtmajê śrīmat-Prithivîkongaṇi-vṛiddharâjê prâṇitânêka-râjas-ya makuta-maṇi-ma-

III(a).

13. yûkha-puñja-piñjaritângushṭhê varayuvati-manô-nayana-subhagê nipun-nṛipati-gajâśva-ratha-narôru-vana-
14. loka samada-dvirada-turagârôhaṇôpabhî-samâna-niratiśaya-nija-saiîra- Śrī-vallabhê sakala-
15. Pânâṭa-Punnâṭâdynêka-janapadâdhipatau manô-vinîtasya bhrâtâ Śivakumârah śrīmat Prithivî-
16. kongaṇi-vṛiddharâjah Sthiravinîtah Avani-mahêndra-vikhyâtah Pânâṭa-Punnâṭâdyarêka-janapadâdhi-

III(b).

17. patih prithivîm paripâlayati Kodugûnnâdâ Kellipusûrâ Chediakke Kargu-lappola Ttaṭuvallu-
18. vereum Vesadigâlum eraḍu kaḷanîum tōṭṭamum manettânamu [m] Prithivî-kongaṇi Muttarasar anumatado-
19. lam Pallavelârasar poydâr Kokandiyum Maṇiluragayum Mēlpâlum Jâdigâlu Koligankerekkâlu ondu tōṭṭamum â-
20. ru kaḷanîum Prithivîkongaṇi Muttarasar anumatadolam Garjenâḍar Kaṇṇa-man poydâr Chantasênâchâ-

COPPER PLATE GRANT OF THE GANGA KING SIVAMÂRA.

18

[illegible][illegible][illegible]

၁၆. ဟိမဝန္တာတောင်တန်းတို့သည် မြန်မာနိုင်ငံ၏ အရှေ့ဘက်တွင် တည်ရှိပြီး
 ၁၇. ဟိမဝန္တာတောင်တန်းတို့သည် မြန်မာနိုင်ငံ၏ အရှေ့ဘက်တွင် တည်ရှိပြီး
 ၁၈. ဟိမဝန္တာတောင်တန်းတို့သည် မြန်မာနိုင်ငံ၏ အရှေ့ဘက်တွင် တည်ရှိပြီး
 ၁၉. ဟိမဝန္တာတောင်တန်းတို့သည် မြန်မာနိုင်ငံ၏ အရှေ့ဘက်တွင် တည်ရှိပြီး
 ၂၀. ဟိမဝန္တာတောင်တန်းတို့သည် မြန်မာနိုင်ငံ၏ အရှေ့ဘက်တွင် တည်ရှိပြီး

IV (a).

21. ryyar karttârar âga adarkke sâkshi Kellipusûr pannirvarum Aysâmantarum Nâlattânium idâ-
22. n alidon pancha-mahâ-pâtagan apponsrî bahubhir vasudhâ bhuktâ râja-bhis Saka-
23. râdibhih yasya yasya yadâ bhûmitasya tasya tadâ phalam || dēvasvam tu visham ghô-
24. ram na visham visham uchyate visham êkâkinam hanti dēvasvam putra-pautrikam || sva-dattam para-dattam vâ

IV (b).

25. yô harêti vasundharâ shashthim varsha-sahasrâni ghôrê tamasi vartate l Mârago-
26. tterar ondu tōttam poydâr dēvarâ pasu goṭṭ ondu tōttam koṇḍattu Ganje-nâḍar
27. Kkaṇṇamman Kodugûrnnâḍâla Orankalvâygarum Sîmpâlvâygarum ivvarum Tuppurâla-arasarân a-
28. numatappaḍisi poydadu Tuṭṭilkâl Killipusûr Chediyaḱka

V (a).

29. yûkha-puñja-piñjaritângushthē varayuvati-manô-nayana-subhagē ripunṛipati-gajâ-
30. śva-ratha-narôru-vana-lôka samada-divirada-turagârôha nōpa bhî-samâna-niratiśaya-
31. nija-śarîra-Śrīvallabhê sakala-Pânâṭa-Punnâṭâdyanêka-janapatâdhipatau Manôvi-
32. nîtasya bhrâtâ Sivakumârah śrîmat Prithivîkongani-vṛiddharâjah Sthiravinîtaḥ avari-mahêndra-vi-khyâ-

V (b).

33. tah Pânâṭa-Punnâṭâdyanêka-janapadâdhipatih prithivîm paripâlayati Kedugûr-vishayê
34. Kellipusugûr-nâma-grâmê jinâlayâya Vasadikâlum Jâtikâlum Mêlpâlum Koli-gankekêkkâlum Karguladâ-pola Ttaṭuvalluvareum eḷu-kaḷanîum nâlgutōṭṭa-
35. mum ma-
36. nettânamum Chandrasênâchâryarke uda-pûrvam koṭṭâr adarke sâkshi Kōṭṭer-rarum Kâreaṇukum

Translation.

Be it well ! Victorious is the Adorable :

Of the illustrious Ganga family
 possessed of renown for valour
 with his own sword at the suggestion of the Jaina teacher
 in cutting the bonds of cruel enemies Born of
 Kâṇvâyana-sagôtra was Konganivarma.

Mâdhavamahâdhirâja.

His own son was Vishnuvarmagôpamahâdhirâja. His sor, possessed of a fame tasted by the waters of the four oceans and acquired in his fights against herds of elephants, was the illustrious Mâdhavamahâdhirâja.

His son was Kongani-vṛiddharâja, nephew of the illustrious Kṛishṇavarma-mahâdhirâja, named Avinîta.

His son was Durvinîta, by name, lord of the whole of Pânâṭa and Punnâṭa country.

His son was the illustrious Konganivṛiddharâja, well known by his second name Mushkara, who has reached the other end of all the sciences.

His son was the Prithivîkonganivṛiddharâja known as Śrîvikrama by his second name ; who was a touchstone of all learning ; clever in practising the teachings of the śâstras ; who had annexed to his kingdom a number of countries by the force of his valour ; who had reduced a number of neighbours with his arms and was very modest.

His son was Prithivîkongani-vṛiddharâja, by name Śrīvallabha, whose toes were coloured with the rays issuing from the gems of the diadems of many a king bowing at his feet ; who was pleasing to the eyes and hearts of beautiful women ; who was like a wild elephant destructive of the band of elephants, horses, chariots and infantry

of enemies ; equal to in the skilful riding over horses ; possessed of a beautiful bodily splendour ; and lord of the whole Pânâta and Punnâta country, famous for his control of his mind.

His brother was Prithvîkongani-vṛiddharāja known as Śivakumâra, very modest, famous as Avani-Mahêndra, lord of the whole Pânâta and Punnâta country, is ruling over the earth.

(Then) ore known as Pallavêla-arasar made a grant of a dry field known as Chediakke-karggûla in Kellipusûr in the Koḍagunâdu and 2 paddy-fields known as Taṭuvalluveṛe and Vasadigâlu together with a garden and a house-site with the approval of Kongani Muttarasa (King Śivakumâra). Kaṇṇamman of Ganjenâd also made a grant of fields known as Kokandi, Mailurage, Mēlpâlu Jâdigâlu and Koligankerekâlu together with a garden and six paddy fields with the approval of Konganimuttarasa. Chandrasênâchârya was then acting as Kartârar (manager of a temple). The witnesses to this temple are the Twelve of Kellipusûr, the Five Feudatories, the Four office-holders known as Nâlattâni. Then follow the usual imprecatory verses.

Mârugoṭṭarar granted a garden ; a garden was also granted for the maintenance of cattle kept for the service of God. Kaṇṇamman of Ganjenâd, and the two, namely Oramkalvâygar and Sîmpâl-vâygar of Koḍagûrnâd, with the permission of Tuppurâlarasa made a grant of two fields Tuṭṭikâl and Kellipusûr Chêḍiyakka. Then Muttarasa made a grant with pouring of water, in the village Kelli-pusugûr in Koḍagûr country, for the service of a Jaina temple, of the fields Vasadikâlu, Jâtikâlu, Mēlpâlu, Koligankerekâlu, Karguladâ-pola, Taṭuvalluveṛe, and seven paddy-fields, four gardens, together with a house-site to Chandrasênâchârya. To this the witnesses are Koṭṭeraru and Kâreayuku.

107.

Hunsur Taluk.

At the village Piriypâṭṇa, in the hobali of Piriypâṭṇa, on a stone lying to the south of the entrance to the fort.

Size 2'—4''×2'—3''.

Kannaḍa language and characters.

1. naha . . Nanjunḍarâjaya
2. na pa sa
3. pavam mādihanu mangalamaha śrî.

Note.

This inscription is too fragmentary and seems to record some grant by Nanjunḍarâjaya (chief of Piriypâṭṇa. ?)

108.

At the village Basalâpur in Piriypâṭṇa hobli, on a vîragal set up at the village entrance.

Size 7'×2'—6''.

Kannaḍa language and characters.

(1st row)—

1. svasti || śrîmad-asamamîsararu Tunga Baḷavanavâlu
2. dēva Vîragavaḍanum Basalavanâḍa Masani-
3. dēvanum kâlaga mādî goṇḍu turu

(2nd row)—

4. . . . kâdi ra vaṇḍa dēja
5. dēva
6. nilisida vîragallu

Note.

Several letters in lines 4, 5 & 6 are lost. The inscription seems to record the death of Vîragavudā, and Masanidēva of Basalavanâḍu in some battle for the protection of cows.

At the village Kallahalli, in the hobali of Chilkunda, on the pedestal of Jina image in Jaina basti.

Kannaḍa language and characters.

1. svasti śrī-Mūlasanga Dêsigana Pustakagatsa Kuṇḍakundānvavāyam . . .
2. . . . śrī-Jayadēvabha-
3. tṭarakadēvara priya-sisyaṛu śrī-Anantavīryadēvara priya-guḍḍagaḷu Jīya-
4. gaḍa Malligaḍana maga Muddi-gaḍana maga Rāya-
5. gaḍa māḍisida Ādiparamēsvaṛa-pratimesvaṛaṛu mangala-
6. hā śrī śrī śrī rūvāri Bupōjana maga rūvāri Nāgōja māḍida.

Note.

This inscription records that an image of Ādi-paramēsvaṛa was caused to be carved at the instance of Rāyagaḍa, son of Muddigaḍa, who was the son of Malligaḍa, and of Jīyagaḍa, disciples of Anantavīryadēva whose guru was Jayadēvabhaṭṭāraka of Mūlasaṅgha, Dêsigana, Pustaka-gachchha and Kuṇḍakundānvaya. Rūvāri Nāgōja, son of rūvāri Bupoja, carved the image.

At the same village Kallahalli, on a mortar-stone set up in the field of Basavayya, to the east of the tank in the south.

Size, circumference 10 feet, diameter 3½ feet.

Old Kannaḍa language and characters.

1. svasti samasta-prāśasti-sahitaṁ
2. śaka-kāla 1194 sandim baḷika
3. Āṅgira-samvatsarada Kārttika
4. . . . dandu Śivamāra gauvaḍa
5. gāṇa-kallu kamba
6. maga Māraga

Note.

This records the setting up of the stone mortar by Śivamāragauḍa, in the month of Kārtika in Āṅgirasa, śaka year 1194 (A. D. 1272).

Copy of Vīrāmbudhī grant of Chengāḷvarāya dated Śaka 1489 found in the possession of Basavarāj Ars at the village Kallahalli.

1. śubham astu
2. śrīmat-parama-gambhīra-syādvādā-mōgha-lāñchhanam | jīyā-
3. t trailōkya-nāthasya śāsanam jina-śāsanam || svasti śrī-vijayābhyu-
4. daya śālivāhana-śaka-varuṣa 1489 sandu vartisuva Sarvajī-
5. tu-samvatsarada Māgha śu 10 llu Haritsa-gōtra Āśvalāyana-
6. sūtra ruk-śākhā Yadvamśada śrīman-mahārāja-maṇḍalika-man-
7. ḍalēśvara Kulōttunga-Vikrama-rāyaṛa komārarāda śrīmad-rājādhira-
8. ja rāja paramēśvara śrī vīrapratāpa Changālarāyaṛu | Bhāradvā-
9. ja-gōtra Āśvalāyana-sūtra ruk-śākhē Ashtāvadhāna Sōmanātha-
10. dīkshitarā makkaḷu Nāraśi-bhaṭṭarige bareśi koṭṭa tāmbraḍa śāsa-
11. nāma kramavendare namma Singapatna-sthalaḍa Vīrāmbudhiyaṇnu
12. nimage sa-hiraṇyōḍaka-dāna-dhārā pūrvaka koṭṭevāda kāraṇa ā-
13. Vīrāmbudhiya chatuh-śīme vaḷagaṇa nidhi-nikshēpa-jala-pāḥaṇa-akshi-
14. āgāmi-siddha-sādhyaḷ emba ashta-bhōga-tēja-svāmyagaḷannu nimma
15. putra-pautra-pārempaṇyavāgi ā-chandrārka-sthāyigaḷāgi sukhadalli
16. anubhaviṣiṇi yendu Haritsa-gōtra Āśvalāyana-
17. sūtra ruk-śākhē Yadvamśada śrīman-mahāmaṇḍalika maṇḍalēśvara
18. Kulōttunga-Changālarāyaṛu bareśi koṭṭa tāmbraḍa śāsanā ||

Note.

This is said to be the copy of a copper-plate grant the original of which is lost. It begins with the usual invocation in praise of Jaina religion and records the gift of the village Virâmbudhi in Singapatṭana-sthala to Narasîbhaṭṭa, son of Ashtâvadhâna Sômanâthadîkshita of Bhâradvâja-gôtra and Āsvalâyana-sûtra by the illustrious râjâdhirâja râjaparamêśvara vînapratâpa Changâlarâya of Yadu-vamśa, son of the illustrious mahârâja maṇḍalika-maṇḍalêśvara Kutôtṭunga Vikramarâya. The grant is dated the 10th lunar day of the bright half of Mâgha in the year Sarvajit, Śaka 1489. The dating seems to be irregular as Śaka 1489 corresponds to Prabhava and not Sarvajit as stated in the grant.

112.

On a mortar store lying by the side of Kannânur road to the south of the same village (Kallahalli).

Kannaḍa language and characters.

1. Raudri sam
2. di
3. diyâ Mâ
4.
5. ko
6. uḍara Bôjaga
7. uḍara kâyalî gau
8. sam kayya ko
9. Mâyôjana maga Mâ

Note.

This records that one Bôjagaḍa set up the mortar in the year Raudri and that it was carved by Mayoja's son Mâ

113.

On a stone lying below a pipal tree in the market ground of the village Kampaiâ-pura in the same hobali.

Size 6'—6"×3'—0".

Old Kannaḍa characters.

1. svasti śrî Anananâṭi nâlgâvuṇḍa Kâluga-
 2. yana maga Kâtagâvuṇḍa Sitanna-gâvuṇḍa
 3. Jakayagâvuṇḍana yu Jagaya
 4. Viragâvuṇḍa darageya
- (2nd row) —
5. ege
- (3rd row) —
6. anapidana âga braḍa
 7. â echchâḍi â-
 8. gidar adaṭar

Note.

This inscription records the death in the battle-field of Kâtagâvuṇḍa, son of Kâlugaya, the nâlgâvuṇḍa (the chief gaḍa of the nâḍu) of Anananâṭṭu, and of the persons Sitannagâvuṇḍa, Jakayagâvuṇḍa, and Jagayavîragâvuṇḍa.

114.

At the village Kirangûr in the same hobali, on a stone lying in a wet field to the south-east.

Size 4'—4"×1'—6" (inscribed on three sides)

Kannaḍa language and characters.

1. svasti śrî saka-varisha
2. 1013 Āṅgira-samtsarada
3. sūrya-grāṇadāndu

4. Changālvadēvaru Mari-
5. yaperggaḍe Hiḷḍuva-
6. yyanu Hiḷḍuvisva-
7. radavargge āhāradā-
8. niya bahe māḍalā-

(II) —

9. gi mūḍalāda
10. barabayala
11. būmi aiyya-
12. ttu kaṇḍuga
13. gadeya dhā-

14. rā-pūrvvakav ā-
15. gi koṭṭaru i-
16. bhūmige ā-
17. ru aḷihida-
18. r appoḍe

(III) —

19. Gangevalu Bānarāsi-
20. yalu B. āhmanaruma ka-
21. paleyuma konda brahmāti-
22. yalu hōharu

Note.

This inscription records the grant of rice-fields of the sowing capacity of 50 kaṇḍugas by Changālvadēvaru known as Mariyaperggaḍe Piḷḍuvayya to Piḷḍuvi Īśvaradēva for feeding the poor.

It is dated the day of solar eclipse Śaka 1013 Āngirasa. Here Śaka 1013 corresponds to A. D. 1091. There was a solar eclipse in the month of Jyêsthā on 9th June of that year. But the cyclic year corresponding to 1091 is Prajāpati, and not Āngirasa, as stated in the grant.

The word Āhāradāni is a Jaina technical term, the formula of their gifts being *Āhārābhaya-bhaishajya-sāstradāna*. It may therefore be assumed that Chengālvās were Jains by faith. From other records we learn that they were the feudatories of Hoysaḷas.

115.

Mysore Taluk.

Kandasala grant of the Ganga King Mādhavarma, in the possession of Mr. Basavārādhya, Retired City Magistrate, Mysore.

3 plates : Elephant seal : size $7\frac{1}{2}'' \times 2\frac{1}{2}''$.

Old Kannaḍa characters : Sanskrit language.

I (b)

1. [jita] m bhagavatā śrīmaj Jāhnavēya-kulāmala-vyômāvabhāsana-bhāskarasya
2. nānā-sāstrārththa-sadbhāvādhigama-praṇīta- mati-viśêshasya anēka-yuddha vijayōpa-
3. labdha-prathita-prithu-śrī-yaśasah vividha-rāja-sampat-samudāchāra- vinaya-hētu-bhūtasya
4. Kāṇvāyana-sagōtrasya śrīmat Konganivarmma-dharmma-mahārājasya
5. [pu] trēṇa samyak-prajā-pālanamātrādhigata-rājya-prayōjanēna

II (a) —

6. bahu-vidha-sāstrārth [h] āgata-vidvā-kavi-kāchana-nikashōpala-bhūtēra sva-bhujavīryō-
7. tpātītāvagrīhītasya vams-āmala-śrī-yaśasā dēva-dviya-guru-pūja-
8. na-praṇata-janāru[ra] kta-pata-svabhāvēna prañayavad-upagrīhita-
9. pravibhakta-bhakta-bhṛitya-janēna sōpanishatkasya nīti-sāstrasya

II (b) —

10. vaktṛi-prayōkṛi-kuśalina prakṛityanvaya-viśuddhēna Jāhnavēyānām mahā-dhirā-
11. jēna śrī Mādhavavarmmanā Bhāradvājasa-gōtrāya Taittiriya-charanāya
12. Nāgaśarmmanē Kulungijyē-rājyē Girinagarasyōttara-pārśvē Kandasalam-
13. grāma pāriyapātam sa-dakshīṇam brahmadēya-samayēnātma-niśrēyasārt-tham
14. kārttika-paurṇamāsyān dattah ētad ēvam viditvā yōsyābhi-rakshitā sa ta-
15. tphala-bhāg bhavati yōsyābhiharttā sa pancha-mahā-pātaka-samyuktō bhavati

III (a) —

16. . . cha Maṇugītās ślōka bahubhir vvasudhā bhuktā rājabhis Sagarādibhih yasya yasya
17. yadā bhūmī tasya tasya tadā phalam sva-dattām para-dattām vā yō harēta vasundharā

18. shasṭīr-varsha-sahasrāṇi ghôrê tamasi pachyate sva [m]dātum su-mahach-
chhakyam duhkham anyâ-
19. rttha-pālaram dānam vâ pālānam vēti dārâch chhrēyônupâla[na-]miti
20. . . pravarddhana-vipulaiśvaryaśya samvatsarē navamē kârtika-śukla paksha
21. [dvâ-] dāśyām sarva-rahasyâdhikṛitēna Sômaśarmaṇâ likhitēyam tāmra-
pattikâ.

Translation.

Victorious is the Adorable One. A sun illumining the clear firmament of the Ganga family, possessed of a keen intellect disciplined by the profound study of several *śāstras*, possessed of wide renown acquired in a number of victorious battles, fountainhead of discipline, good conduct and sovereign power, born of Kāṇvāyanasa-gotra, was the illustrious Kōṅgaṇivarma-dharma-mahârāja.

By his son, who obtained the honours of sovereignty only for the good government of his subjects, who was a touchstone for testing gold the learned and the poets, resplendant with the family fame caught hold of from among the enemies put down by his own arms, habitually devoted to the worship of the gurus, cows and Brahmans, and attached to his loyal and devoted subjects, distinguishing between his admirers, feudatories and loyal subjects and servants, an expert in the theory and practice of the lessons of political science and the Upanishads, born of a naturally pure family, a descendant of the Ganga family, and a mahâdhirāja, Mâdhavavarma by name.

By him, to Nâgaśarma of Bhâradvâjasagôtra and of Yajurvêda is given with pouring of water together with money gift, in accordance with the rules of Brahmadêya gift, for his own good, the village Kandasala in the country of Kulungijya, to the north of Girinagara, on the full moon day of Kârtika.

Whoever knowing this maintains the gift will get the fruit thereof while he who takes it away will be guilty of the five great sins.

(III a : lines 16—19).

The usual imprecatory verse.

(Lines 20 & 21).

This copper plate has been composed by Sômaśarma employed in the confidential department on the 12th day of the bright fortnight of Kârtika in the 9th victorious year of the King.

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TUMKUR DISTRICT.

Tumkur Taluk.

116.

At the village Timmanâyanapalli in the Hobali of Kora, on a rock in the field of Chikbaḍesâbi.

Size 2'—3''×6'—3''.

Kannaḍa language and characters.

1. svasti śrīman mahâmaṇḍalêśvara ariyâvavibhâḍa bhâshegetappuva rāya-
2. raḡaṇḍa mûvarurāyaragaṇḍa pûrva-paśchima-dakshiṇa-samudrâdhipati rājâ-
3. rāja rājaparamêśvara śrīvīrapratâpa Vijayadêvarasara kumâraru Dêvarāya-
4. yaru prituvrâjyaṃ geyiutti . . 1351 Saka-varshake saluva Saumya-samva-
5. dvitīya-Bhâdrapada su 15 Sô- lu chandra-grahaṇa punya-kâladaluru śrīman-
6. mēdinīmīsara gaṇḍa Chikkaballayanâyakara makkaḷu Bayanâyakaru Mâni-
7. kottâ Vijayapura-grâma

Note.

This inscription records the gift of the village Vijayapura to god Mânîkêśvara-dêvaru by the illustrious Bayanâyaka, son of Chikkaballayanâyaka, champion over the moustaches in the world during the reign of Dêvarāya, King of Vijayanagar, son of Mahâmaṇḍalêśvara vīrapratâpa Vijayadêvarasa (with titles). The date of the inscription is given as Monday the 15th lunar day of the 2nd Bhâdrapada in Saumya, the Śaka year 1351, corresponding to Monday the 12th September, A. D. 1429 on which day there was a lunar eclipse as stated in the grant.

117.

On a stone lying in the boundary of the village Brahmasamudra in the Hobali of Kôra.

Size 5'—6''×2'—6''.

Kannaḍa language and characters.

1. svasti samasta-bhuvana-vikhyâta
2. mahâmaṇḍalêśvara
3. śrīmatu-Nâyaka-vamśa-śikhâmaṇi
4. śrīmatu-śrī Râmasânu-nâyanâya
5. . . . loka
6. . . . nilisida kallu śrī śrī

Note.

This inscripior is very fragmentary and seem to record the setting up of the stone by the illustrious Râmasâminâyanaya, a crest jewel to the family of Nâyakas, mahâmaṇḍalêśvara, famous all over the world (in memory of.....)

Hebbata grant of the Kadamba King Vishṇuvarma in the possession of Gubbaṇṇa-setṭaru son of Huchchappa, at Kôra in the Hobali of Kôra.

Three plates.

Old Kannaḍa characters and Sanskrit language.

Size : 8" × 2".

(Ib).

1. svasti || jitam bhagavatâ tēna Viṣṇunâ yasya vakshasi Śrīś svayam bhāti dēvaś cha
2. nâbhi-padmē Pitāmahaḥ Svâmi-Mahâsēna-mâtri-gaṇâpudhyâtâbhishiktâ-nâm
3. Mânava-sagôtrânâm Hâriti-putrânâm pratikṛita-svâdhyâya-charchâ-
4. pâragânâm Kadambânâm amâra-pratibimbasya aśvamēdhayâjinah

(IIa).

5. Śrīkrishṇavarma-mahârâjasya jyêshtha-priya-tanay ēna anêka-samara-sankatôpa-
6. labdha-vijayēna sarva-sâstra-kalâ-pâragēna samyak-prajâ-pâlana-da-
7. kshēna satyasandhēna parama-brahmaṇyēna Śântivara-mahârâja-
8. Pallavēndrâbhishiktēna śrī-Viṣṇuvarma-mahârâjēna Kûḍalûr-adhish-thâne

(IIb).

9. âtmanar pravarddhamâna-vijaya-samvatsarē pañchamē Kârtika-Paurṇamâsyâm
10. âtma-nîrâyasârtham Badirânâm Gautama-sagôtrâya śukla-
11. yajur-vidē abhijana-sampannâya Mahishavishayē Herbbata-grâma
12. Sâṭṭipalli Jâripâtartarbhûtaḥ sa-dakshinah sa-pâniya-pâtaḥ

(IIIa).

13. adanda-vishti-karâbâdhaḥ brahmâdēya-nyâyēna agrahârô dattaḥ
14. uktam cha || pañcha-mahâ-pâtaka-samyuktô bhavati ||

Note.

Be it well ! Victorious be that Almighty Vishṇu whose breast is the abode of the Goddess of wealth and whose lotus navel is the seat of the Creator.

By Vishṇuvarma, the eldest son of the illustrious Krishṇavarma, a reflection of the celestials, and performer of a horse-sacrifice, and a descendant of the Kadambas, anointed as Kings, devoted worshippers of lord Mahâsēna and Mâtrigaṇa, of Mânava-sagôtra, sons of Hâriti, well-versed in the Vêdas and their commentary, by Vishṇuvarma who has achieved victories against great odds in a number of battles, who has made a proficient study of all the sâstras and arts, who was an efficient ruler of his people, who was truthful and a good Brahman, and who was installed on his throne by Śântivarma, a Pallava king. By him in his camp at Kûḍalur, on the full moonday of Kârtika, in the fifth year of his victoriously progressive reign was, for his own good, granted with gift of money and pouring of water, the village Agrahâra Herbbatta in the district Sâṭṭipalli-Jâripâta in the country called Mahisha, as a Brahmâdēya gift free from all taxes, fines and other levies to Brahmins (?) of Gautama-gôtra of Śukla-yajurveda and of high birth. The grant ends with the usual imprecation.

Kêdagagere grant of Yuvarâja Triyambaka of Vijayanagar dated Saka 1378 in the possession of Rangâbhaṭṭa of the village Hebbûru in the Hobali of Hebbûru.

3 plates : Nâgara characters : Boar seal :

Size : 10" × 5½" × 1½"

I (b) —

1. śrī-Gaṇâdhipatayē namaḥ | avyâd avyâhataiśvarya-kâraṇô Vâraṇânanah |
2. varadas tîvra-timira-mihitô Hara-randanah || śrîmân Âdi-varâhō ya-
3. śriyam diśatu bhûyasih | gâdham âlingitâ yēna mēdinî môdatê sadâ ||

4. asti kaustubha-kalpādrū-kāmadhēnu-sahōdaraḥ | Ramānujaḥ Sudhānāthaḥ
5. kshīrasāgara-sambhavaḥ | udabhūḍ anvayē tasya Yadu-namā mahīpatiḥ | pā-
6. litam yat-kulīnēna Vāsudēvēna bhū-talaṃ labhūḍ asya kulē śrīmān a-bhan-
- gura-
7. guṇōdayaḥ | apāsta-durītāsanga-Saṇḍgmônāma bhūpatiḥ | dik-karīndra-
8. dhurādhāra-dakṣiṇa-skandha-bandhuraḥ | Bukkarāyaś tataḥ śrīmān āsīd
- ā-
9. hava-karkaśaḥ | ahīna-bhōga-samsaktir asau rāja-śikhāmaṇiḥ | gōptā Ha-
10. riharaṃ Gauryām kumālam udapādayat | śiṣṭān samrakṣatō yasya
- dusṭān api
11. nigrihṇataḥ | labdhārthair vidushām sāthaiś ślāghyām Hariharātmatā |
- tasya Mē-
12. lāmbikā-jānē[r u]dabhūḍ unratō guṇaiḥ | Prātāpadēvarāyākhyāḥ putraḥ
- sutrāma-vi-
13. kramaḥ | tasya Dēmāmbikā-bhāritus tanayō vinayōnrataḥ | vidyā-vinaya-
- vijñā-
14. na-nidhir Vijayabhūpatiḥ | tasya Nārāyaṇīdēvyām prādurāsīd du-
15. rāsadaḥ | praudha-pratāpa-vibhavō Dévarāya-mahīpatiḥ | tasya śi-
16. Lakhumādēvi bhāyā bhū hatēḥ priyā | Lakṣmīḥ iva Murārātēḥ
17. Pārvatīva Pinākināḥ | tayōḥ prāchīna-punyānām paripāka-
18. viśēshataḥ | tasmāt Triyambakas sākṣāt kumārāḥ samajāyata |
19. bhuvam hitvā divam yatē tātē tasya mahātmani | Immaḍi-Praudha-
20. dēvēndrō rājābhūj jagatīpatiḥ | rājādhirājas tējasvī yō
21. rāja-paramēśvaraḥ | bhāṣhā-langhi-mahīpāla-bhujangama-vi-
22. hangarāt | vairi-bhūpati-vētaṇḍa-chaṇḍa-khaṇḍara-kēsari | gajaugha-gaṇ
23. dabhērūḍō gajēṇḍa-mṛigayā-rataḥ | tri-rāja-bhujagōnnaddha-para-rāja-
- bha-
24. vankaraḥ | Hindurāya-suratrāna ityādi-birudōnrataḥ | jyāyāmsam
25. bhrātaram rājā Triyambaka-mahīpatiḥ | pradarśayamścha saubhrātram
- yauva-
26. rajyē'bhishēchayat | śīmach-Chikkoḍeyākhyam . Ghanādrau sthā-
- panāntaram |
27. ēvam bhrātrā pradattē bhūrājyē Chikkoḍeyō balī | sva-rājyam pālayan
- atra-
28. divyati śrī-Triyambakāḥ | Śālivahana-nirṇāta-śaka-va shē
29. kramāgatē | vasvadri-guṇa-bhū-yukta-śakābdē Dhātu-vatsa-
30. rē | Vaiśākha-māsē paurṇamyām Viśākha-yuṇ-mahā-ti-

II (a) —

31. thau | Guruvāre puṇya-kālē śrī-Triyambaka-sarnidhau |
32. Ghanagiryākhyā-chāvaḍyām Kallaya-sthala-samsthitam | Kē
33. dagēgere-nāmānam grāmam sarva-phalōdayam | sa-sāmyair vi-
34. hair yutam | nidhi-nikshēpa-vāiṇyāśma-siddha-sādhyakṣiṇīti cha |
35. āgāmity-ashṭa-bhōgāḍhyam tēja-svāmīya-samanvitam | kulyārā-
36. mādi-samyuktam samasta-bali-samyutam agraḥaram imam sa-
37. rvamānyam ā-chandra-tārakam | sa-hiraṇyōdaka-dāna-dhārā-
-
38. pūrvam yathāvidhi | Kāśyapō yājushō vidvān Apanṇa-
39. yya-tanūdbhavaḥ | Śivayōgyayya-vikhyātaḥ śiva-pūjā-pa-
40. rāyanaḥ | śāstra-vēdēshu nipunaḥ śaṭ-karma-nirataḥ sadā |
41. tasmai bhaktyā namaskṛitya bhōktum dātum yathēpsayā | sa prādā-
42. d yuvarājākhyas Triyambaka-mahī-patiḥ | sōpi brāhmaṇa-
43. samhrīṣṭaḥ putra-pautra-samanvitaḥ | rājāram āśisham chakrē chi-
44. ramjīvi bhavatv iti | Śivayōgyayya-daivajñāḥ chatvāimśat su-
45. vṛttikam | grāmam kṛtvā sva-punyārtham brāhmaṇēbhyaś cha dattavān |
- vri-
46. ttimantōtra likhyantē naika-śāstra-kalāvidah | gōtra-sūtra-pitri-
47. shvākhyāḥ vṛitti-sankhyāḥ kramād iha | kāśyapō yajusha chāsmi Nṛi
48. śihyabhaṭṭa-sambhavaḥ | Jannibhaṭṭō dvija-śvēshṭhō grāmē-mi[n] sādha-
49. dvi-vṛittimān Vāśishṭhō rig-adhītaś cha Rēkaṇā-yya-tanūdbha-
50. vah Nāgabhāṭṭō mahāvi[dvā]n grāmē sādha-dvi-vṛittimān Bhā-
51. radvājō rig-adhyāyī Vishṇubhaṭṭāt samudbhavaḥ | Krishṇabhāṭṭō dvi-
52. jaśrēshṭhō vṛittim ēkām samaśnutē śrīvatsō rigadhītō-
53. smin Tippābhāṭṭasya nandanāḥ | Ohhalabhāṭṭōpi vidvā-

II (b) —

54. n vṛittim êkâm samaśnutê l Vâsishṭhō rig-adhîtas cha Mâdhavâ-
 55. ryasya nandanah l jâtavêdyâs cha yajvâ cha vṛittim êkâm sama-
 56. śnutê l Vâsishṭhō rig-adhîtas cha Nâgâbhṭṭa-tanûdbhavaḥ l
 57. Dêvanaryô mahâ-vidvân grâmesmin ardha-vṛittimân l kâ-
 58. śyapô yâjushas chaiva Gangâdhâarâya-sambhavaḥ l vidvân Hi-
 59. ranyabhaṭṭôpi vṛittim êkâm avâptavân l Âtrêyah śukla-
 60. yajushi pravîṇô Viśśanâtmajaḥ l Chaudibhaṭṭô mahâ-vidvân
 61. vṛitti-dvayam ihâśnutê l Hârî . rig-adhîtôsmîn Annadâ-
 62. tâkhyâ-mantri-jah l Gaṇapaṇṇô mahâmâtyô grâmesmin êka-vṛi-
 63. ttimân l kaundinyô yâjushas châ-smîn Herûr Appanabhaṭṭa-
 64. jah l vidvân Anantabhaṭṭas cha vṛittim êva samaśnutê l Bhâradvâ-
 65. jô yâjushôtra Brâchipalli-nivâsirah l Âchibhaṭṭasya pu-
 66. tras cha Lakhanâryô dvi-vṛittimân Bhâradvâjô rig-adhyâyî
 67. Sâtanûr Âllapârya-jah l Nâgâ-bhaṭṭô mahâvidvân êka-vṛi-
 68. ttyedhipôbhavat l Gautamô rig-adhîtas cha Madhusûda-
 69. na-tanûdbhavaḥ l Nṛsimhōtra mahâvidvân vṛitti-dvayam avâptavâ
 70. n l

III (a) —

71. tvashtâ śrî-Vîraṇâchâya-sûnu [ś] śâsara-lêkhakah l Malla-
 72. ṇas suguṇô dhîmân grâmesmin êka-vṛittimân l êkaiva
 73. bhaginî lôkê sarvêshâm êva bhû- bhujâm na bhôjyâ na
 74. kara-grâhyâ vipra-datâ vasundharâ l dâna-pâlarayô-
 75. r madhyê dânaḥ chhrêyônupâlanam l dânat svaigam avâprôti
 76. pâlanâd achyutam padam l sva-dattâd dviguṇam puṇyam para-dattâ-
 77. nupâlanam l para-dattâpahârêṇa sva-dattam nishphalam bhavê-
 78. t l sva-dattâm para-dattâm vâ yô harêta vasundharâ l shashtir va-
 79. rsha-sahasrâṇi vishṭhâyâm jâyatê kimi [h] l sâmanyôyam dharmasê-
 80. tum nṛpânâm kâlê kâlê pâlanîyô bhavadbhiḥ l sarvân êtâ-
 81. n bhâvinah pâṭhivêndrân bhûyô bhûyô yâchatê Râmachandraḥ || śî ||
 82. śrî-Triyambaka. (In Kannaḍa characters.)

Translation.

Lines 1-3.

Obeisance to Gaṇâdhipati. Victorious be the elephant-faced god, the source of all wealth, the giver of boons, a sun to the darkness (of ignorance) and son of Hara. May you be protected by the original Boar in whose arms the earth is ever happy.

Lines 4-18.

In the race of the moon who is born from the milky ocean along with the Kaustubha (gem), the Kalpa tree, the Celestial Cow, and the goddess Lakshmi, there arose a King called Yadu among whose descendants was Vâsudêva a protector of the earth. In that race was born a King named Sangama with noble qualities and free from sin. His right shoulders shared the burden of the earth with the elephants in all directions. His son was Bukkarâva, terrible in war, enjoying pleasures of a noble type, a crest-jewel to kings. He got from his wife Gauṇîa son named Harihara. He was praised by numerous learned men who received his bounty and was rightly called Harihara in whom Hari, the protector of the righteous, and Hara, the destroyer of the wicked are combined. To him, and Mêlâmbikâ, his queen, was born a son called Pratâpa-Dêvarâva, pre-eminent for his good qualities and resembling Indra in prowess. To this King, the husband of Dêmâmbikâ was born a son called Vijaya-bhûpâti, a treasure of learning, good conduct and wisdom. His son by the queen Nârâyani was the powerful King Dêvarâva possessed of great splendour. Lakhumâdêvi was the beloved wife of that king, like Lakshmi the consort of Nârâyana and Pârvati of Śiva. To that couple was born, as a reward for the virtuous acts done in previous births, a son called Triyambaka who was verily the god Triyambaka himself.

Lines 19-28.

When his father departed to heaven, Immaḍi Praudhadêva assumed the kingship with titles râjâdhirâja, râjaparamêśvara, a kite to serpents namely Kings who break their word, a lion in killing the elephants that are the hostile chiefs, a *gaṇḍabhêruṇḍa* to herds of elephants, engaged in the hunting of elephants, a champion to the Three Kings (of Chola, Pândya and Chêra), terrible to hostile Kings, a sultan of Hirdu Kings.

Possessed of these and other titles, King Inmaḍi Praudhadēva made his elder brother Triyambaka a *yuvārāja* out of brotherly love. When he was thus placed at the head of government and stationed in Ghanādri (Penukonda) the illustrious Triyambaka also known as Chikkodeyar ruled over his Kingdom in peace.
(Lines 28-43.)

In the Śaka year 1378, the year Dhātu, in the month Vaiśākha, on Thursday the full moon day with the constellation Viśākha the *yuvārāja* Triyambakamahāpati made a gift at his court held at Ghanagini-chāvaḍi, in the presence of god Triyambaka, of the agrahāra village Kêdagagere with all its revenues in Kallayasthala with the eight rights and powers of possession (named) and with the right to enjoy or give away and as a *saivamānya* grant to last for ever. The donee is Śivayōgayya, of Kāśyapa-gōtra and Yajurvêda, son of Appanayya, ever devoted to the worship of Śiva, skilled in, śāstras and Vêdas, engaged in the six duties of a Brahman. The Yuvarāja, Triyambakamahāpati prostrating himself before the Brahman with great devotion made this gift. In return Śivayōgayya, who was an astrologer, blessed the King saying "May you live long." He next divided the village into 40 vrittis and gave them to various Brahman (named in the grant) versed in śāstras for his own merit.

Lines 47-70 (names of Brahman- who got vrittis, their gotras, etc. follow :)

Lines 71-72. The writer of this grant is the engraver Mallana, son of Viraṇāchārya who also is entitled to one vritti in the village.

Lines 73-81 usual imprecatory stanzas.

Śrī Triyambaka.

N. B.—The date corresponds to Tuesday the 20th April of A. D. 1456, the cyclic year being Dhātu. Evidently the week day is wrong.

ARCHAEOLOGICAL MUSEUM.

140. Five hundred and fifty old copper coins, 15 silver coins and 6 gold coins and a copper plate grant of the Ganga dynasty were purchased and added to the Museum. 1 copper coin of Kalamulla Shahbudin Ahmad Shah of the Bahmanî dynasty was received through the Registrar, Mysore University and 46 silver coins were received from the Special First Grade Magistrate, Mysore as unclaimed property belonging to Government. All these coins are under examination.

Twenty artistic picture frames were purchased and photographic views of monuments were arranged under different heads such as Architecture, Sculpture, Iconography etc. An Archaeological Map of Mysore showing places of antiquarian or historical importance is under preparation.

OFFICE WORK.

141. 1. The monograph on Halebid Temples is still under preparation. Materials for 2 more monographs, *viz.* Paṇchalingesvara temple at Govindanahalli and Bhogaṇḍisvara temple at Nandi were collected during the year.

2. Fair progress has been made in the printing of the transliteration of the inscriptions of the Supplement to the Mysore District Volume of the Epigraphic Carnatica about 90 pages being printed during the year. The printing of the transliteration of the inscriptions of the Hassan Supplement is nearing completion.

3. The transliteration of the Kannada texts of the Bangalore Supplement is under preparation and that of the Tunkur Supplement is nearing completion.

4. The printing of the General Index to the volumes of the Epigraphic Carnatica as well as that of the Index to the Annual Reports from 1907 to 1920 made fair progress during the year.

5. Forty-eight publications of the department and 64 photographs of views etc., have been sold in the office during the year, of the aggregate value of Rs. 412-14-0.

6. A list of photographs and drawings prepared during the year is appended to the Report (Appendix B).

7. The Office staff have discharged their duties with diligence and zeal.

142. The main results of the historical researches made during this year are :—

(i) Aiyadigaḷ or Kāḍavarkonāyanār, called also Sinhānka or Panchapādasimha, 45th of the 63 Śaiva saints is identified with Sinhavarma, father of Bhīmavarma, of the Pallava dynasty (550 A. D.)

(ii) Kubja-pāṇḍya or Kūna-pāṇḍya called also Kaḍumāra or Dirghamāra is ascertained to be the contemporary of Jinasênâchârya, the author of *Bṛhaddharivamśa* of the Jainas of Śaka 705 equivalent to A. D. 783.

(iii) From this is determined the epoch of Tirujnānasambandhar, Appar, Haradattâchârya, the author of *Ujjvala*, a commentary on the *Āpastamba Gṛhya* and *Dharma sūtras*, and of the Vaishnava saint Tirumangayâlvâr.

(iv) Sundaranambināyanār, the last of the sixty-three Śaiva saints and Chèrema, the King of the Cheras are ascertained to be the contemporaries of Arikêseri II of the Châlukya Feudatories of the Râshtrakûṭa King Kṛishṇa III.

MYSORE.

Dated the 29th August 1925.

}

R. SHAMASASTRY.

*Director of
Archæological Researches in Mysore.*

APPENDIX A.

Statement showing the amounts spent during the year 1924-25 for the maintenance and repairs of Ancient Monuments in the State.

Serial No.	District	Taluk	Place	Name of Institution	Nature of repairs executed	Amount of sanctioned estimate	Amount spent during the year	Remarks
						Rs. a. p.	Rs. a. p.	
1	Bangalore	..	..	.....	.....	.....	.....
2	Kolar	Bowringpet	Badikote	Hyder Ali's Birth place.	Clearing vegetation	25 0 0	25 0 0	
3	Do	Chikballapur	Nandihill	Tippu Sultan's Palace	Petty repairs	50 0 0	50 0 0	
4	Tumkur	..	Tumkur	Channigarayaswami temple	Do	16 0 0	15 13 0	
5	Do	Kaidala	Maddur	Venkataramanaswami temple	Replastering, providing new door and clearing of vegetation.	36 0 0	33 8 0	
6	Do	Do	Midigesi	Do	Do	44 0 0	43 6 0	
7	Mysore	Mysore	Mysore	Varahaswamy temple	Colour-washing and constructing parapet wall.	567 0 0	469 8 0	
8	Do	Do	Do	Lakshmiramanaswami temple	Petty repairs	30 0 0	30 0 0	
9	Do	Seringapatam	Seringapatam	Gumbuz	Improving buildings attached to it	706 0 0	657 0 0	Rs. 24, 716 have been spent so far on this monument.
10	Do	T. Narasipur	Somanathpur	Kesava temple	Pay of watchman	.....	124 0 0	The work was not undertaken during the year.
11	Shimoga	Sagar	Kolsi	Ardhramasvaraswami temple	Repairs such as jungle clearing and plastering.	125 0 0	.....
12	Hassan	Hassan	Dodgaddavalli.	Lakshmi Devi temple	Repairs to temple	1,437 0 0	257 0 0	
13	Do	Do	Grama	Kesava temple	Do	695 0 0	109 0 0	Work is in progress.
14	Do	Belur	Belur	Channakesava temple	Restoration of portions of the temple.	3,900 0 0	?	
15	Do	Do	Halebid	Kedatesvara temple	Pay of watchman	84 0 0	75 0 0	
16	Do	Do	Do	Hoyasalesvara Temple	Do	84 0 0	176 0 0	
17	Do	Arsikere	Arsikere	Isvara Temple	Do	81 0 0	95 0 0	
18	Do	Channarayana	Nuggihalli	Lakshminarasimhaswami temple	Repairs to temple	807 0 0	?	

APPENDIX A - *contd.*

Serial No.	District	Taluk	Place	Name of Institution	Nature of repairs executed	Amount of sanctioned estimate	Rs. a. p.	Amount spent during the year	Remarks
19	Hassan	Channarayana- patna.	Strayambal- gola.	..	Repairs to temple	536 0 0	536 0 0		
20	Do	Do	Do	Chandra Betta and Indra Betta	Do	2,089 0 0	618 0 0		Work is in pro- gress.
21	Do	Do	Do	Adisvaraswami Basti	Do	411 0 0	276 0 0		Do
22	Do	..	Rameswathipura	Agasthyaswara Temple	Do	2,180 0 0	886 0 0		Do
23	Do	Do	Do	Ramaswami Temple	Do	900 0 0	185 0 0		Do
24	Do	Hole-Narsipur	Hole-Narsipur	Chaturbhuja Pattabhirama temple.	Do	3,980 0 0	413 0 0		Do
25	Do	Do	Do	Hazara Ganapati Temple	Do	100 0 0	99 0 0		
26	Kadur	Chikmagalur	Hirimagalur.	Yupasthanahalli	Repairs to gate, white-washing and repair to flooring.	23 0 0	18 0 0		
27	Do	Kadur	Hirehallur	Siva Temple	Do	52 0 0	....		Work com- pleted, but pay- ment not made during the year.
28	Do	Tarikere	Amritapura	Amritasvaraswami temple	Restoration of the temple	2,120 0 0	820 0 0		
29	Do	Mudgere	Kalasa	Kalasa-svaraswami temple	Constructing the temple	1,940 0 0	?		
30	Chitaldrug	Molakalmuru	Jafanagi Ra- meswara Hill	Asoka Inscription	Pay of watchman	78 0 0	78 0 0		

Serial No.	Size	Description	Village	District
1)	12"×10"	Savandurga : Hill views	Magadi ..	Bangalore
2)				
3	10"×8"	Savandurga : Virabhadra Temple, front view	" ..	"
4	8½"×6½"	Savandurga : ruins of the Palace	" ..	"
5		" Visvesvara Temple	" ..	"
6	6½"×4½"	Ranganathaswami Temple, front view	" ..	"
7	12"×10"	Saunhya Kesava Temple, front Gopra ..	Nagamangala ..	Mysore
8	"	" " Side view	" ..	"
9	"	" " Interior view	" ..	"
10	8½"×6½"	Narasimha Temple ; figure of Venugopala ..	" ..	"
11	"	Panchalinga Temple, Inscription stone ..	Cevindahalli ..	"
12	6½"×4½"	" Central Niche	" ..	"
13	12"×10"	Brahmesvara Temple, Narayana figure ..	Kikkeri ..	"
14	"	" Chamundesvari figure	" ..	"
15	8½"×6½"	" Virabhadra figure	" ..	"
16	16"×8"	Hariharesvara Temple, north view	Hariharapura ..	Hassan
17	8½"×6½"	" Front view	" ..	"
18	"	" Lakshmi Narasimha figure	" ..	"
19	10"×8"	Buhasvara Temple, figure of Suryanarayana.	Koravangala ..	"
20	8½"×6½"	" " " " " " " " " " " "	" ..	"
21	12"×10"	Bhoganandisvara Temple, Ceiling of Kalyan— Mantapa.	Nandi ..	Kolar
22	"	" Pillar in Kalyana Mantapa.	" ..	"
23	"	" North side	" ..	"
24	"	" Vasanta Mantapa	" ..	"
25	12"×10"	" View of Sringithirtha	" ..	"
26	"	" View of temple from the top of the porch.	" ..	"
27	"	" Front Porch	" ..	"
28	10"×8"	" Panels of the shrine of god- dess.	" ..	"
29	"	" Full view of Kalyana Manta- pa	" ..	"
30	"	" West wall	" ..	"
31	"	" Vasanta mantapa	" ..	"
32	8½"×6½"	" Front view of Porch	" ..	"
33	"	" View of Patalankana	" ..	"
34	"	" Small mantaps	" ..	"
35—44	6½"×4½"	" Perforated windows	" ..	"
45	"	" Pillar with figure	" ..	"
46	"	" Figure in the pillar	" ..	"
47	"	" " " " " " " " " " "	" ..	"
48—54	"	" Pillars	" ..	"
55	"	" View of temple from the hill.	" ..	"
56	"	" Tower	" ..	"
57	"	" Front view of the bronze im- age of Somaskandamarthy.	" ..	"
58	"	" Back view " " " " " " " " " "	" ..	"
59	"	" Stone Drain	" ..	"
60	"	" Back view of temples	" ..	"
61	"	" View of porch	" ..	"
62—65	"	" Figures on the sides of the tower.	" ..	"
66	"	" Pillar in the Prasanna Par- vati temple.	" ..	"
67	12"×10"	" Trimurti picture—ornamen- ted plaque of Tibetan art.	" ..	"

List of Drawings prepared during the year 1924-25.

Completed—

Saumya Kesava temple, Nagamangala.

Under preparation—

Archæological Map of Mysore.

Also completed the following unfinished drawings—

Mahalingesvara temple at Santebachahalli.

Channakesava temple at Marle.

Lakshminarayana temple at Hosaholalu.

Isvara temple at Arsikere

Lakshminarasimha temple at Nuggihalli.

Brahmesvara temple at Kikkeri.

Sangamesvara temple at Sindhagatta.

Srikantesvara temple at Nanjanagud.

Cenotaph at Bangalore.

Sri Ranganathaswamy temple at Seringapatam

Vidyasankara temple at Sringeri.

Somesvara temple at Kurudumale.

APPENDIX C.

INSCRIPTIONS IN KANNADA CHARACTERS.

ಬೆಂಗಳೂರು ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಅನೇಕಲು ತಾಲ್ಲೂಕು.

1

ಅನೇಕಲು ಕಸಬಾ ಸರ್ಜಾಪುರಕ್ಕೆ ದಕ್ಷಿಣ ಬಿದರಗುಪ್ಪೆಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ
ಸರ್ವೇ ಮರಗಳ ತೋಪಿನ ಬಳಿ ಹೊಲದಲ್ಲಿ ನೆಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ—4'3" × 1'2"

- 1 ಸ್ವಸ್ತಿಯವಸಂವತ್ಸ
- 2 ರದ ಚಯಿತ್ರ ಸುಂಭಿ
- 3 ಉ ದಾಸಪನವರಿಗೆ ಸ
- 4 ವರಮಾನ್ಯವಾಗಿ ಕೊ

- 5 ಟ್ಟ ಹೊಲ ಖಂ||ಂ
- 6 ಯಿದಕ್ಕೆ ತಪದವರು
- 7 . . . ದ್ರೋಹಕೆಹೋ
- 8 ಗುವರುಗಲುಡರು

ಬೆಂಗಳೂರು ತಾಲ್ಲೂಕು.

2

ಬೆಂಗಳೂರಿನಲ್ಲಿ ಕುಂದಾಪುರದ ಮಠದ ಏಜಂಟರು ಮ|| ಎಫ. ವೆಂಕಟರಾಯರು
ಹಾಜರಾದ ದಿನ ೧ನೆಯ ಸನ್ನದಿನ ನಕಲು.

ಶ್ರೀಕೃಷ್ಣ ರಾಜವೊಡೆಯರು.

- 1 ಪರಾಭವಸಂವತ್ಸರದಪುಷ್ಯಬಿತ್ತಿಲ್ಲಾಶ್ರೀಮತು ಪಟ್ಟದ
- 2 ಹೋಬಳಿಸೀಮೆವಿಚಾರದಕಾಂತಯ್ಯಗೆಬರಸಿಕಳುಟ್ಟಿದನಿರೂಪ
- 3 ಅದಾಗಿಚೆಂನಪಟ್ಟಣದಲ್ಲಿಯಿರುವಲಕ್ಷ್ಮೀಧರತೀರ್ಥರಿಗೆಆವರಣದ
- 4 ಸ್ಥಳದಲ್ಲಿ ಕಂ||ಗುಡಿಮುನ್ನೂರುಅರುವತ್ತುವರಹಾವನ್ನುಆವಣೆ
- 5 ಯುದಪ್ರತಿವರುಷದಲ್ಲಿಯೂಕೊಟ್ಟುಬರುವಹಾಗೆಕಟ್ಟುವಾಡಿಸಿ
- 6 ಯಿದೀತಾದಕಾರಣಆಪ್ರಕಾರಕ್ಕೆಲಕ್ಷ್ಮೀಧರತೀರ್ಥರಿಗೆವರುಷ
- 7 ವೊಂದಕ್ಕೆಕಂ||ರಿವಗುಳಿಗೆಮುನ್ನೂರುಅರುವತ್ತುವರಹಾದಪ್ರಕಾರಕ್ಕೆ
- 8 ಪ್ರತಿವರುಷದಲ್ಲಿಯೂಆವಣೆಯಿಂದನೇಲಾಧಾರವಾಗಿ ಕೊಟ್ಟುಬರುವುದು
- 9 ಯಾನಿರೂಪಪ್ರತಿಯನ್ನು ಚಾವಣಿಕರಣಿಕರಕಡಿತಕ್ಕೆಬರಿಸಿತಿರುಗಿ
- 10 ಕೊಡುವುದು—ಶ್ರೀ—

3

ಅದೇ ಮ|| ಎಫ. ವೆಂಕಟರಾಯರು ಹಾಜರಾದ ದಿನ 2ನೆಯ ಸನ್ನದಿನ ನಕಲು.

- 1 ಶ್ರೀಕೃಷ್ಣ ರಾಜವೊಡೆಯರವರು
- 2 ಸಿದ್ಧಾರ್ಥಸಂವತ್ಸರದಶ್ರಾವಣಬಂಧ್ಯಾಶ್ರೀಮತು
- 3 ಆಯಕಟ್ಟಿನನಮ್ಮಚಿಕ್ಕಯವಿಚಾರದಚಿಕ್ಕನಂಜರಾ
- 4 ಜಯ್ಯದೇವಸ್ಥಾನದಸೀಮೆಪರಪತ್ತಿಗಾರ ಕನಕೈಗನ
- 5 ಹಾಬರಸಿಕಳುಟ್ಟಿದನಿರೂಪಅದಾಗಿಚೆಂನಪಟ್ಟಣದಲ್ಲಿಯಿ
- 6 ರುವವರಯಿದಕ್ಕೆ ಸಲ್ಲುವಸ್ವಾಸ್ತ್ಯಗ್ರಾಮಗಳುದೇವತಾ
- 7 ಚರ್ಚನಾಹಾವ್ಯಾಸರಾಯರಮಠದರಘನಾಥತೀರ್ಥರಹ

- 8 ವಾಲಿಗೆಹೊಂದಿಸಿಕೊಟ್ಟು ಇತ್ತ ಪೈಯಥಾಪ್ರಕಾರಕ್ಕೆ ಚೆಂ
- 9 ನಪಟ್ಟಣದಮಂಥದಕ್ಕೆ ಸಲ್ಲುವಸ್ವಸ್ತೃಗ್ರಾಮದೇವ
- 10 ತಾರ್ಚನೆಸಹಾಚಂನಪಟ್ಟ ದಮಂತಲಕ್ಷ್ಮೀಧರತೀರ್ಥರ
- 11 ಹವಾಲಿಗೆನಡೆಸಿಕೊಂಡುಬರುವಂತೆ ಕಟ್ಟಿ ಮಾಡಿಸಿಯಿದ್ದೀ
- 12 ತಾದಕಾರಣವೇರೇಗೆಚೆನ್ನಪಟ್ಟ ದಮಂಥದಕ್ಕೆ ಸಲ್ಲುವ
- 13 ಸ್ವಸ್ತೃಗ್ರಾಮದೇವತಾರ್ಚನೆಸಹಾಲಕ್ಷ್ಮೀಧರತೀರ್ಥರ
- 14 ಮಂಥಪವಾಲುವಾಡಿಸಿಕೊಂಡುಬರುವುದುಯಿಲ್ಲದ್ದೀ
- 15 ಧರತೀರ್ಥರಿಗೆ ಈಚೆಗೆಚೆನ್ನ ಪಟ್ಟ ದಮಂಥದಿಂದನಲಧರ
- 16 ವಾಗಿಕೊಟ್ಟು ಬರುತ್ತಾ ಇರುವವನನ್ನು ಕೊಡದೆನಿಲ್ಲಿ
- 17 ಸಿಕೊಂಡು ಬಗೆಹಣವನ್ನು ವಿಚಾರದಚಾವಡಿಗೇಬರಮಾ
- 18 ಡಿಕೊಂಡುಯಾನಿರೂಪದಪ್ರತಿಯನ್ನು ಚಾವಡಿಹರಣೀಕ
- 19 ರಕಡಿತಕ್ಕೆ ಬರೆಸಿತಿರುಗಿಲಕ್ಷ್ಮೀಧರತೀರ್ಥರ ಹವಾಲಿಗೆ
- 20 ಕೊಡುವುದು ಶ್ರೀ

ಚೆನ್ನ ಪಟ್ಟಣ ತಾಲ್ಲೂಕು.

4

ಚೆನ್ನ ಪಟ್ಟಣದ ತಾಲ್ಲೂಕು ಕಸಬಿಯಲ್ಲಿರುವ ಸುಫಲದ ಕೇಶವಾಚಾರ್ಯರು ಹಾಜರಾದ
ತಾಮ್ರ ಶಾಸನದ ನಕಲು.

- 1 ನಮಸ್ತುಂಗಕಿರಣ್ಣಂಜಿಚಂದ್ರಚಾಮರವೇತ್ಯಲೋಕ್ಯನಗರಾರಂಭ
- 2 ಮೂಲಸ್ತಂಧಾಯಶಂಭವೇಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರದಂಡೇಸ್ಸ
- 3 ಪಾತುನೇಹೇಮಾದ್ರಿಕುಲಶಾಯತ್ರಧಾತ್ರೀಭತ್ತಶ್ರೀಯಂಧಧಿಸ್ತಪ್ತಿ
- 4 ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಾಲೀನಾಹನಕವರ್ಷಂಗಳುಂಟಿಂಟಿ
- 5 ನೆಯಸಂದವರ್ತಮಾನಕ್ರೋಧಿಸಂವತ್ಸರದಫಾಲ್ಗುಣಖಜುಳಯಲು
- 6 ಆತ್ರೇಯಸಗೋತ್ರರಾದಾಶ್ವಲಾಯನಸೂತ್ರರಾದಅಂಣಾಜರಾಯರಪ್ರಪೌತ್ರರಾ
- 7 ದರಂಗರಾಯಪೌತ್ರರಾದಭೀಮರಾಯರಪುತ್ರರಾದರಂಗರಾ
- 8 ಯದುಕೌಂಡಿಸ್ಯಸಗೋತ್ರರಾದಾಶ್ವಲಾಯನಸೂತ್ರರಾದಧರ್ಮ
- 9 ಪುರೀರಂಗಾಚಾರ್ಯರಪ್ರಪೌತ್ರರಾದಕೇಷಗಿರಿಯಾಚಾರ್ಯರಪೌತ್ರ
- 10 ರಾದರಾಮಾಚಾರ್ಯರಪುತ್ರರಾದಕೇಷಗಿರಿಯಾಚಾರ್ಯರವರಿಗೆ
- 11 ಬರಸಿಕೊಟ್ಟ ಗೃಹದಾನಪತ್ರಕ್ರಮವಂತೆಂದರೆನಮ್ಮಗಿರಿಪ್ರಾಜ್ಞಿಕ
- 12 ವಾಗಿಬಂದಚೆನ್ನ ಪಟ್ಟಣದಕೆಲ್ಲಿಯಲ್ಲಿರವನಮ್ಮ ಮನೆಗೆವುತ್ತರ
- 13 ದಲ್ಲಿರವನಮ್ಮದನದಕೊಟ್ಟಗೆಭೂಮಿಯನ್ನು ನಮ್ಮ ಹಿರಿಯರವೃತ್ತಿ
- 14 ವನಪುಣ್ಯಕಾಲದಲ್ಲುಸುಖರಣೋದಕದಾನದಾನಧಾರಾಪೂರ್ವಕಶ್ರೀಕೃ
- 15 ಪ್ಣಾರ್ಪಣಪೂರ್ವಕವಾಗಿಕೊಟ್ಟವಾದಕಾರಾಕುಳಮಿಗಸೇರಿದ
- 16 ಜಲತರುಪಾಪಾಣಾತಕ್ಷೀಣಾಗಾಮಿನಿಧಿನಿಕ್ಷೇಪಸಿದ್ಧಸಾಧ್ಯಂ
- 17 ಗಳೆಂಬಅಪ್ಪಭೋಗತೇಜಸ್ವ್ಯಂವ್ಯಗಳನ್ನನಿವೃತ್ತಿ
- 18 ಪುತ್ರಪೌತ್ರಪ್ರಸಂಸರೈವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿ
- 19 ಗಳಾಗಿ ಸುಖದಿಂಕುಸುಭವಿಸಿಕೊಂಡುಮುಂದೆಸೇವನಾತಕ್ಕದಾ
- 20 ಸಾಧಿಸಿನುಯುಕ್ತಿಯಗಳೆಂಬವ್ಯವಹಾರಚತುಷ್ಟಯಂಗಳಿಗೂ
- 21 ನಿರ್ಮಿಸಲುನುಯು ಬದಾಗಿನಮ್ಮಸ್ತೃಗ್ರಾಮಪುತ್ರಪುತ್ರಾತಿದಾಯಾದ
- 22 ಸಾಮಂತಾಪ್ಯನುಮತಿಯಿಂದಕೊಟ್ಟುಯಿಧೇವಾದಕಾರಣನೀವುಈ
- 23 ಭೂಮಿಯಲ್ಲಿ ಮನೆಕಟ್ಟಿಕೊಂಡುಶ್ರೀಯಚಾರ್ಯನವಾಡಿಕೊಂಡು
- 24 ಸುಖದಿಂದಯಿರುವುಂ ಯಂಬದಾಗಿಬರೆಮುಕೊಟ್ಟದಾನ
- 25 ಕಾಸನವದಕ್ಕು ಸಾಕ್ಷಿಗಳುಅದಿತ್ಯಚಂದ್ರವನಿಲೋನಲಕ್ಷ್ಮಪ್ರಭೂ
- 26 ಮಿರಾಪೋಷ್ಣದಯುಯು ಮಣ್ಣುಅಪ್ಪ ರಾಶಿಶ್ವ ವುಳೇಚಸಂಧ್ಯೆ
- 27 ಧರ್ಮಶ್ವ ಜಾನಾತಿನರಸ್ಯವೃತ್ತಂ
- 28 ಶ್ರೀರಾಜ —

5

ಅದೇ ತಾಲ್ಲೂಕು ಕಸಬಾಹೋಬಳಿ ಹೊಸಹಳ್ಳಿ ಗ್ರಾಮದ ಎಲ್ಲೆಯಲ್ಲಿ ಕಾಲುವೆಯ
ಪಕ್ಕದಲ್ಲಿರುವ ಪೊಳೆಯೊಂಟವದ ಬಳಿ ಯಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ—4'—6" × 3'

- | | |
|------------------------------|-----------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿ | 7 ಜ್ಯೋತಿಷವಲಿವಿಜಯಪುರ |
| 2 ವಾಹನಕಂಠಿರ್ಗನೆಯರ್ವ | 8 ದಾಸೇಷನಾಡಗಲು |
| 3 ಜಿತುಸಂವತ್ಸರದ | 9 ಗಳುಬಯಿರಪನಾಯಕಗೆ |
| 4 ಶ್ರೀಮನುಮಹಾರಾಜಾಧಿರಾಜ | 10 ಯಜಮಾನತನಕ್ಕೆ ಕೊಟ್ಟ |
| 5 ರಾಜಪರಮೇಶ್ವರಕೃಷ್ಣದೇವ | 11 ಮಾನ್ಯದಗದ್ದೆಖ\|\|—ಹೊಲ |
| 6 ಮಹಾರಾಯರಪೃಥ್ವೀರಾ | 12 \|\|೦ |

(ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ.)

6

ಅದೇ ಚನ್ನಪಟ್ಟದ ಹೋಬಳಿ ಕನ್ನಸಂದ್ರದ ಗುಡ್ಡದ ಬುಡದಲ್ಲಿರುವ ಬಂಡೆಯ ಮೇಲೆ.

ಪ್ರಮಾಣ—3'—3" × 2'—2"

- | | | |
|----------------|-------------|-----------------|
| 1 ಶ್ರೀರಾಮ | 4 ಜಂಗರಾಯರ | 7 ಕೊಡಗೇಹೊಲ |
| 2 ಮಹಾರಾಜಮಾ | 5 ಮಕ್ಕಳುರಂಗ | 8 ಶ್ರೀಶ್ರೀಶ್ರೀ— |
| 3 ಸ್ಮರಾಜಶ್ರೀಭು | 6 ರಾಯರಕಟ್ಟು | |

7

ಅದೇ ತಾಲ್ಲೂಕು ಬ್ರಹ್ಮಣ್ಯಪುರದಲ್ಲಿರುವ ವ್ಯಾಸರಾಯಮಠದ ಏಜಂಟರು ಹಾಜರಾದ
ತಾಮ್ರ ಶಾಸನ.

- 1 ನಮಸ್ತುಂಗಕಿಶ್ಕಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇತ್ರಲೋಕ ನಗರಂಭನುಲ
- 2 ಸ್ತಂಭಾಯಶಂಭವೇಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಕಂಠಿರ್ಗನೆಯರ್ವ
- 3 ಯಜಮಾನಧಾನ್ಯನಾಮಸಂವತ್ಸರದಾಷಾಢಶುಕ್ಲಾಶ್ವಿಮಿದ್ರಾಜಾಧಿರಾಜರಾ
- 4 ಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀರಂಗರಾಯಮಹಾರಾಯರಯ್ಯನವರುಪೃಥ್ವೀರಾಜಾಧಿರಾಜರಾ
- 5 ವೃತ್ತಿರಲಾಚಾರ್ಯತಗೋತ್ರಪವಿತ್ರರಾದಶ್ರೀಮನ್ಮಾಸ್ತಿ ಇಮ್ಮಡಿಚಿಕ್ಕದೇವರಾ
- 6 ಜಗವುಡರಯ್ಯನವರಪೃಥ್ವೀರಾದಮುಮಡಿಹಿರಿಯಗವುಡರಯ್ಯನವರಪುತ್ರರಾ
- 7 ದಶೀಮನ್ಮಾಸ್ತಿ ಕೃಷ್ಣ ರಾಜಗುಡರಯ್ಯನವರು ಶ್ರೀಲಕ್ಷ್ಮೀಧರತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರಿಗೆಬರಸಿಕೊಟ್ಟ
- 8 ಭೂದಾನಧರ್ಮಶಾಸನಕ್ರಮವಂತೆಂಬರೆನಂಜಪ್ಪ ಗಿರಿದುರ್ಗದಅಕ್ಕಿಕ್ಕಗೆ ಸಲುವತಳಿ
- 9 ಕುಂಟೆಹೋಬಳಿವಳಿತವಾದ ಬೂದಿನೆತ್ತಗ್ರಾಮವನ್ನು ಈದಿವಸನೋವೋಪರಾಗಪರ್ವಪು
- 10 ಣ್ಯಾಕಾಲದಲ್ಲುಸಾಂಬಿಕಿಮ್ಮೇತಿಯಾಗಿನಿಮಗೆದಾನಧಾರಾಪೂರ್ವಕವಾಗಿಕೊಟ್ಟಿವಾದಕಾ
- 11 ರಣಾಚಾರ್ಯತಗೋತ್ರಪವಿತ್ರರಾದಶ್ರೀಮನ್ಮಾಸ್ತಿ ಮುಮ್ಮಡಿಚಿಕ್ಕದೇವರಾಜಗವುಡರಯ್ಯ
- 12 ನವರಪೃಥ್ವೀರಾದಮುಮಡಿಹಿರಿಯಗವುಡರಯ್ಯನವರಪುತ್ರರಾದಶ್ರೀಮನ್ಮಾ
- 13 ಸ್ತಿ ಇಮ್ಮಡಿಚಿಕ್ಕದೇವರಾಜಗವುಡರಯ್ಯನವರಪುತ್ರರಾದಶ್ರೀಮನ್ಮಾಸ್ತಿ ಸಾಧೀಶ್ವರರಾ
- 14 ದಶೀರಾಮಚಂದ್ರತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರವರಕುಮಾರಕರಾದಶ್ರೀಮನ್ಮಾಸ್ತಿ ಮನೋಹರ
- 15 ತೀರ್ಥರವರಕರಕಮಲಸಂಜಾತರಾದಶ್ರೀಮನ್ಮಾಸ್ತಿ ಧರತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರಿಗೆನಂ
- 16 ಮಹಸ್ತಿ ಗಿರಿದುರ್ಗದಅಕ್ಕಿಕ್ಕಗೆ ಸಲುವತಳಿಗುಟ್ಟಿ ಹೋಬಳಿವಳಿತವಾದಬೂದಿನೆತ್ತ ಗ್ರಾಮ
- 17 ವನ್ನು ನೋವೋಪರಾಗಪುಣ್ಯಕಾಲದಲ್ಲು ಸಾಂಬಿಕಿಮ್ಮೇತಿಯಾಗಿಧಾನಧಾರಾಪೂರ್ವಕವಾಗಿಕೊ
- 18 ಟ್ಟಿವಾಗಿ ಈರ್ವಮಾನ್ಯವಾಗಿನಿಮಗೆಕೊಟ್ಟ ಗ್ರಾಮ ದಾನಾಧಿಕೃತವುಸಂವತ್ಸರ
- 19 ಗಳಿಗೆನಿಮಗೆಯೋಗ್ಯವಾಗಿವಸ್ತುತಕ್ಕದ್ದು ಗಿಯೋ ಈ ಗ್ರಾಮದಯಲ್ಲಿ ಚತುರ್ವಿಂಶತಿವಳಗಣ
- 20 ಜಲತರುಮಾಪಾಣಿನಿಧಿಜ್ಞೇಪತಕ್ಷೇಪಗೊಮಿಸಿದ್ದ ಕಾರ್ಯಂಗಳೆಂಬಅಷ್ಟಭೋಗತೇಜ
- 21 ಸ್ವಾಮ್ಯಂಗಳನ್ನು ನಿವೃತ್ತನುಭವಿಸಿಕೊಂಡುಬರಲುಳ್ಳವರೊಂದೆ ಶ್ರೀಮದ್ರಾಜಾಧಿ
- 22 ರಾಯರನಂಜಪ್ಪ ಸಾಧೀಶ್ವರರಾದ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರವರಕು
- 23 ಮಾರಕರಾದಶ್ರೀಮನ್ಮಾಸ್ತಿ ಮನೋಹರತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರಕರಕಮಲಸಂಜಾತ
- 24 ರಾದಶ್ರೀಮನ್ಮಾಸ್ತಿ ಧರತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರಿಗೆಅಚ್ಯುತಗೋತ್ರಪವಿತ್ರರಾದಶ್ರೀಮ
- 25 ನ್ಯಾಸ್ತಿಯಿಮ್ಮಡಿಚಿಕ್ಕದೇವರಾಜಗುಡರಯ್ಯನವರಪೃಥ್ವೀರಾದಮುಮಡಿಹಿ
- 26 ರಿಯಣ್ಣ ಗವುಡರಯ್ಯನವರಪುತ್ರರಾದಶ್ರೀಮನ್ಮಾಸ್ತಿಯಿಮ್ಮಡಿಚಿಕ್ಕದೇವರಾಜಗ

- 27 ಡರಯ್ಯನವರುನಮ್ಮ ಹಸ್ತಿಗಿರಿದುರ್ಗದಆಳ್ವಿಕೆಗೆಸಲುಮತೆಗುಟ್ಟಿಕೋಬಳಿ
 28 ಮೌತವಾದಬೂದಿನತ್ತ ಗ್ರಾಮವನ್ನುಆಚಂದ್ರಾರ್ಕಸ್ಥಾ ಯಿಗಳಾಗಿಯೂ
 29 ಅನುಭವಿಸಿಕೊಂಡುಬರಲುಳ್ಳವರುಯಂದುಸೋಮಮತರಾಗವುಣ್ಣಿಕಾಲದಲ್ಲೂ
 30 ಶ್ರೀಸಾಂಬಕಿಪುತ್ರಿಯಾಗಿತ್ರಿಪುರುಷೋದ್ದೇಶವಾಗಿತ್ರಿಕರಣರುದ್ಧಿಯಾಗಿತ್ರಿವಾಚಕ
 31 ದಲ್ಲಿಯೂಧಾರೆಯನರೆದಾಡಿ ಸಿಕೊಟ್ಟ ಭೂದಾನಧರ್ಮಶಾಸನಸ್ವದತ್ತಾ
 32 ದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾ ನುಪಾಲನಂಪರದತ್ತಾ ಪಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭ
 33 ವೇತಸ್ವದತ್ತಾ ಪ್ರತಿಕ್ರಾಧಾತ್ರಿಪರದತ್ತಾ ಸಹೋದರೇಅನ್ಯದತ್ತಾ ಭವೇನ್ಯಾತಾ
 34 ವಿಪ್ರದದತ್ತಾ ವಸುಂಧರಾಮದ್ವಂಶಜಾಃಪರಮಹೀ ರತಿವಂಶಜಾವಾಯೇಪಾರ್ಥಿ
 35 ವಾಃಸತತಮುಜ್ಜ್ವಲಧರ್ಮಚಿತ್ತಾಃ | ಮಧ್ಯರ್ಮಮೇವಪರಿಪಾಲನಮಾಚರಂತಿ
 36 ತ್ವಾದುಕಾದ್ವಯಮಹಾಕಿರಸಾವಹಾವಿ—

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ಅದೇ ತಾಲ್ಲೂಕು ಅಬ್ಬೂರಿನಲ್ಲಿ ವ್ಯಾಸರಾಯ ಮಠದ ಏಜಂಟರು ಹಾಜರಾದ
 ೧ನೆಯ ತಾಮ್ರಶಾಸನ.

- 1 ನಮ್ಮಸ್ತಂಗಳಿರಬ್ಬಂ ಬಿಚಂದ್ರ
 2 ಚಾವರಚಲವೆ | ತ್ರೈಲೋಕ್ಯನಗರಾ
 3 ರಂಭಯೂಲಸ್ತಂಭಾಯಶಂಭವೆ||
 4 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾ
 5 ಲಿವಾಹನಕವರ್ಷಸಾವಿರದ೫೦೦
 6 ೧೬ನೆಯಜಯಸಂ | ಮಾಗಕುಂಭ
 7 ಲುಕ್ರೀಮದ್ರಾಧಾರಾಜರಾಜಪರಮೇ
 8 ಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀವೇಂಕಟಪತಿ
 9 ದೇವಮಹಾರಾಯರುಸಮ್ಮರಾಜ್ಯ
 10 ವನ್ನು ಪರಿಪಾಲಿಸುವಸಮಯ
 11 ದಲ್ಲಿಅವರಆಜ್ಞಾಧಾರಕರಾದ
 12 ಸೋದೇರಸಪ್ಪನಾಯಕರು
 13 ಸೋದೇರಾಜ್ಯವನ್ನು ಸದ್ಧರ್ಮದಿಂ
 14 ಪರಿಪಾಲಿಸುವಕಾಲದಲ್ಲು
 15 ಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜಕ
 16 ವ್ಯಾಸತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರು
 17 ಆರಾಧಿಸುವ ಶ್ರೀವೇಣುಗೋಪಾಲ ಕೃ
 18 ಪ್ಪ ದೇವರಿಗೆ ಹುಲಿಕಲ್ಲಿನಲ್ಲಿರುವ ಶ್ರೀ
 19 ಲಕ್ಷ್ಮೀನಾರಾಯಣಮುಂತಾದ ದೇ
 20 ವರಿಗೆ ಅವ್ಯುತಪಡಿನಂದಾದಿಪ್ತಿ
 21 ರಥೋತ್ಸವ ಪಂಚಪರ್ವ ಮುಂತಾದ
 22 ವಿಭವಂಗಳ ನಡಿಸುವ ನಿಮಿತ್ತವಾಗಿ

- 23 ದೇವರಸೇವೆಗಳೂ
 24 ಆಚಂದ್ರಾರ್ಕವಾಗಿ ನಡವಪ್ರಕಾರ ತಾವು ತಂ
 25 ಮ ವಿಧ್ಯಾಬಲದಿಂದ ಕೂಡಿಸಿದ ಗ್ರಾಮಸೀಮೆಗಳ
 26 ಕಿಲಾ ಶಾಸನಗಳ ಕ್ರಮವಂತೆಂದರೆ ಸೋದೆ ಸೀಮೆಗೆ ಸ
 27 ಲುವ ಗ್ರಾಮ ೧ ಕೋಪದಗ್ರಾಮ ೧ ಕೆಸುವಿನ ಮನೆ
 ಸ್ಥಳ ೧
 28 ಅಮುಚಿಮನೆಸ್ಥಳ ೧ ಸಿಂಗನಹಳ್ಳಿ ಗ್ರಾಮ ೧ ಹರಿಮು
 29 ನೆ ಸ್ಥಳ ೧ ಹಾನಗೋಡು ಗ್ರಾಮ ೧ ಉಭಯಸ್ಥಳದ
 ಗ್ರಾ
 30 ಮ ೧೦ ಕೆ ಸಿಸ್ತುಕೊಟ್ಟು ಶ್ರವಣೂರು ೨೦೫೪
 ದ ಸ್ವಾ
 31 ಸ್ಥೆಯನ್ನು ಸಹಿರಣ್ಣೋದಕ ಧಾರಾವೂರ್ವಕವಾಗಿ
 32 ಶ್ರೀಕೃಷ್ಣ ದೇವರ ಮುಂತಾದ ದೇವರಗಳ
 33 ಸೇವೆಗೆ ಬಿಟ್ಟವಾಗಿ ಈ ಸ್ವಾಸ್ಥಿಯನ್ನು ನಿಮ್ಮ ಕಿಷ್ಕಿ
 34 ಪಾರಂಪರ್ಯವಾಗಿ ಆಳಿ ಅನುಭವಿಸಿಕೊಂಡು
 35 ಏಕಾನುಕೂಲದಿಂದ ದೇವತಾಸೇವೆಯನ್ನು
 36 ನಡೆಸಿಕೊಂಡು ಬರುವುದು ಯಂ
 37 ದು ಬರಸಿಕೊಟ್ಟ ಶಾಸನಕೆ ಆದ ಸಾ
 38 ಕ್ತಿಗಳು ಆದಿತ್ಯ ಚಂದ್ರವನಿಲೋನಲ
 39 ಶ್ವ ದ್ವಿಧರ್ಮಮಿರಾಪೋಹ್ಯದಯಂ ಯಮುಕ್ತ ಅಹಶ್ವ
 ರಾತ್ರಿಶ್ವ ಉಭೇಶಂಧ್ಯೇ
 40 ಧರ್ಮಶ್ವ ಜಾನಾತಿನರಸ್ಯವೃತ್ತಂ ||—

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ಅದೇ ಏಜಂಟರು ಹಾಜರಾದುದಾದ 2ನೆಯ ತಾಮ್ರಶಾಸನ.

(ತೆಲುಗುಷ್ಕರ.)

- 1 ಶ್ರೀರಾಮ
 2 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಕ ವರ್ಷಂಬುಲು ೧೬೯೩ ಅಗುನೇಟ ನಂದನಮಮಸಂವತ್ಸರಂ
 3 ಆಶ್ವಯುಜ ಸುಧ್ಯ ೧೫ರೊ ಶ್ರೀ ಭೂವರಾಹಕ್ಷೇತ್ರಾಧೀಶ್ವರ ಆನಂದನಿಲಯವಿಮಾನಸ್ಥದ್ವಿಪ್ರಕಾರಾಂತರ್ಗತಶೇಷಶೈಲ
 4 ನಿವಾಸಮಕರಧ್ವಜಲಾವಣ್ಯ ದಿನಕರಕೋಟಿಪ್ರಭಾಭಾಸಮಾನ ರಮಾಬ್ರಹ್ಮಾದಿನಿಯಮಕ ಸಕಲಲೋಕಪಾಲನ
 ಧರಂದರ
 5 ಭಕ್ತಜನಮಂದಾರ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಪೂರ್ವದಕ್ಷಿಣ ಪಶ್ಚಿಮೋತ್ತರ ಚತುಸ್ಸ ಮುದ್ರ ಮುದ್ರಿತಾನೀ
 ಶ್ವರಾಭಿ
 6 ವಂದಿತ ಶ್ರೀ ಮೆಕಟಾಚಲಸ್ವಾಮಿ ಮೆಕಟಾಚಲಮಂದಂ ರತ್ನಸಿಂಹಾಸನಾರೂಢುಳ್ಳ ಪೃಥ್ವೀ ಸಾಂಬ್ರಾಹ್ಮಂ
 ಚೇಯುಚು
 7 ಮಂಡಗಾನು ಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜಕಾಚಾರ್ಯತ್ವಾದ್ಯನೇಕಗುಣಸಂಪನ್ನ ಶ್ರೀಮತ್ಪದವಾಕ್ಯ
 ಪ್ರಮಾಣಪಾರಾ

- 8 ವಾರಪಾರಂಗತಸರ್ವತಂತ್ರಸ್ವತಂತ್ರ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯ ಶ್ರೀಮದ್ವಿದ್ಯಾಚಗರ ಕರ್ನಾಟಕ
9 ಸಿಂಹಾಸನಾಧೀಶ್ವರ ಶ್ರೀಮದ್ವೈಷ್ಣವಮುನಿವರ ಗೋಪಾಲಕೃಷ್ಣದೇವ ದಿವ್ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕ ಶ್ರೀಮದ್ವೈಷ್ಣವ
ಸರಾಂಯ
10 ಸಂಸ್ಥಾನಾಧಿಪತಿ ಶ್ರೀಮಲ್ಲಕ್ಷ್ಮೀಮನೋಹರತೀರ್ಥ ಶ್ರೀಪಾದವರ ಕುಮಾರ ಶ್ರೀಮಲ್ಲಕ್ಷ್ಮೀಧರತೀರ್ಥ ಶ್ರೀಪಾದ
ಕರಕಮಲ ಸಂಜಾತ
11 ಶ್ರೀಮಲ್ಲಕ್ಷ್ಮೀವಲ್ಲಭತೀರ್ಥ ಶ್ರೀಪಾದಸರೋಜಮುಲಕು ವಾಲ್ಮೀಕಿಗೋತ್ರಪವಿತ್ರಲೈನಮಂನಲವಂಶಾಬ್ಧಿ ಪರಿಪೂರ್ಣ
(ಮೊಹರು) ಚಂದ್ರಲೈನ

ಶ್ರೀಮನ್ನಲಾಧಿಜವಾದಿಕೇಕ
ಠೇಡ ತನ್ನುಖ: ವರಮೂರ್ತಿ ಮ-
ನೋಷಾಸ ಮುರಾಚಂದ್ರೋ ವಿಗಾಜತೆ

12 ಗುತ್ತಿಪಂ ನಿಂಬರಗಂಡ ಕೋಂಕಣವೇಶವಿಭಾಡಾಂಕುಲಯಿನ

ಬಸವಕಂಕರ ಬಿರುದಾಂಕಿತುಲೈನ ಅಂಗನ

- 13 ಮಲಶಾಸನಾಧೀಶ್ವರಲೈನ ಮೇಲುಪಾಕ ಕಂಬಿನಾಯಸಿ ಜವ್ವಾದಿವರಮೂರ್ತಿನಾಯಿನವಾರಿಪಾತ್ರ
14 ಲಯಿನ ಪಂಕಟಪತಿನಾಯಿನವಾರಿ ಪ್ರತ್ಯುಲಯಿನ ಜವ್ವಾದಿವರಪ್ಪನಾಯಿನಿಗಾರಂ ವ್ರಾಯಿಂಚೆಯಿಚ್ಚಿ ನ
15 ಗ್ರಾಮಭೂದಾನಧರ್ಮಶಾಸನಕ್ರಮಮೆಟ್ಟನ್ನನು ಮಾಯೇಲುಪಡಿಸಿಡಚೆಚೆಟ್ಟು ಸೀಮಲೋನಿಅವಿವಪ್ಪನಮಾ
ಪಚ್ಚಾಲ್ಪಪಲ್ಲಿ
16 ಗ್ರಾಮಂ ವಗುಟಿನಿ ಮೀಕುಧಾರಾದತ್ತಂಚೇಸಿ ಸೋಮೋಪರಾಗಪುಣ್ಯಕಾಲಮಂದು ಸಹಿರಣೆ ಶ್ವೇದಕದಾನಧಾರಾ
ಪೂರ್ವ
17 ಕಮುಗಾನು ತ್ರಿಪುರುಷೋದ್ದೇಶ್ಯಮುಗಾನು ತ್ರಿಕರಣಸಿದ್ಧಿಗಾನು ತ್ರಿವಾಚಕಮುಗಾನು ದಾನಾಧಿಕೃಯ ಪರಿವರ್ತನಕು
ಯೋಗ್ಯ
18 ಮಾನಟ್ಟುಗಾನು ಧಾರಾದತ್ತಂಚೇಸಿಯುನ್ನಮುಗುಕ ಯಾ ಗ್ರಾಮಮುನಕು ಕಲಿಗಿನ ನಿಧಿನಿಕ್ಷೇಪ ಜಲತರು
ಪಾಪಾಣ
19 ಅಕ್ಷೀಣ ಆಗಾಮಿ ಸಿದ್ಧ ಸಾಧ್ಯಂಜುಲನಿಯೆಡಿಅಷ್ಟ ಭೋಗತೇಜಸ್ವಾಮ್ಯಮುಲನ್ನು ವಾಹೀಕೂಪತಟಾಕಾರಾಮ
ನಿವೇಶನ
20 ಸಹಿತಮುಗಾನು ಮೀಪುತ್ರಪಾತ್ರಪಾರಂಪರ್ಯಮುಗಾನು ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಾನು ಶ್ರೀವೇಣುಗೋಪಾಲಕೃಷ್ಣ
ಸ್ವಾಮಿ
21 ಕೈಂಕರ್ಯನಡಪಿಂಚುಮನಿ ಸುಖಾನಲೂಂಡಮನಿ ವ್ರಾಯಿಂಚೆಯಿಚ್ಚಿ ನ ಗ್ರಾಮಭೂದಾನಧರ್ಮಶಾಸನಮು ಬಂಗಾರು
ನತ್ತಂ
22 ಪೆದ್ದಚೆರುವು ಕಟ್ಟಿಕ್ಕಿಂದ ತೂರ್ಪಕಾಲವನು ಮಡಿಪು ೧ ಪುಟ್ಟಿಡುಮಡಿ ಧಾರಾದತ್ತಂಗಳ ಗ್ರಾಮಂತೋಕೂಡ
ಯಿಬ್ಬಂಚಿ
23 ನಾಮುಗುಕ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಾನು ಅನುಭವಿಂಚತಗರಿ— (ಮುದ್ರೆ)

ವೀರಾ
ಜನಾಮಡ್ತ

- 24 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಚೇಯೋನುಪಾಲನಂ ದಾನಾತ್ವೈರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಂ ದಚ್ಛುತಂಪದಂ
25 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂನಿಷ್ಪಲಂಭವೇತು
26 ಮದ್ವಂಶಜಾಃಪರವಹಿಪತಿವಂಶಜಾವಾ ಯೇಭೂಮಿಪಾಸ್ತತಮಂಜ್ವಲಧರ್ಮಚಿತ್ತಾಃ
27 ಮದ್ಧರ್ಮಮೇವಸತತಂ ಪರಿಪಾಲಯಂತಿ ತತ್ಪಾದಪದ್ಮಯುಗಳಂ ಕಿರಸಾನವಾಮಿ

10

ಅದೇ ಏಜಂಟರು ಹಾಜರಾದ್ದಿದ ರಿನೆಯ ತಾಮ್ರಶಾಸನ.

- 1 ಶ್ರೀಗಣಾಧಿಪತಯೇ ನಮಃ ಶ್ರೀ ಗುರುಭ್ಯೋನಮಃ
2 ಶ್ರೀ ಸರಸ್ವತೈನಮಃ ನಿರ್ವಿಘ್ನೇ ಮಸ್ತು ಶುಭಮಸ್ತು
3 ನಮಸ್ತುಂಗಕಿರಶ್ಚಂಜಚಂದ್ರಚೂರವೇ | ತೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ
4 ಶಂಭವೇಸ್ತುಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ನೃಪಕಾಲಿವಾಹನಕವರುಷಂಗಳು ೧೪೪೩ಸಂ
5 ಯಂಟನೆಯವರ್ತವಾನ ಪಾರ್ಥಿವಸಂವತ್ಸರದ ಪಾಲ್ಗುಣಶುದ್ಧ೧೪ಸೋಮವಾರದಲ್ಲು ಶ್ರೀರ್ಮಮಾ
6 ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀವೀರಕೃಷ್ಣರಾಯಮಹಾರಾಯರುವಿಜಯ
7 ನಗರಿಯಸಿಂಹಾಸನದಲ್ಲುಚಿತ್ತಯಿಸಸಮಸ್ತ ದುಷ್ಕನಿಗ್ರಹಕಿಷ್ಕಪ್ರತಿಪಾಲನೆಯಾಗಿಸಕ
8 ಲವರ್ಣಾಶ್ರಮಧರ್ಮವನ್ನು ಪ್ರತಿಪಾಲಿಸುತ್ತಿ ಹಕಾಲದಲ್ಲುಶ್ರೀಕೃಷ್ಣರಾಯಮಹಾರಾಯರುಬಾ
9 ರಕೂರರಾಜ್ಯವನ್ನು ಲಿಂಗರಸವೊಡೊಗೆಪಾಲಿಸಿಅನಿರೂಪದಿಂದ ಯತಿರಾಯವಡೊರುಬಾರ

- 11

1 ಶುಭವಸ್ತು
 2 ನಮಸ್ತುಂಗಳಿರಲು ಲಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ಯ ಲೋಕ್ಯ
 3 ನಗರಾರಂಭಮೂಲಪ್ರಂಭಾಯಕಂಭವೇ | ಹರೇರ್ಲೀಲಾಮರಾ
 4 ಹಕ್ಕಿದಂಪ್ಪುರಂದಂಜನಪಾತುಷಾ ಹೇಮಾದ್ರಿಕುಲಕಾಯತ್ರಭಾತ್ರಿ
 5 ಭತ್ತಕ್ರಿಯುಃ ದಧೌ ಏಕಾಕೀತ್ಯಧಿಕೇಷ [೦] ಚತ್ತಾಧಿಕಸಹಸ್ರಕೇ
 6 ಕತಾಬ್ದಾನಾಂವಿಕಾರಭೃಷ್ಟವತ್ಸರೇಮಾಸಕಾರ್ತಿಕೇ ಪೌರ್ಣ
 7 ಮಾಸ್ಯಾಂಪುಣ್ಯವಾರೇಶುಭೇಯೋಗೇ ತಥೈವಚ ಬೇಲೂರ
 8 ನಗರೇಶ್ರೀಮಚ್ಚನ್ನ ಕೇಶವಸನ್ನಿಧಾಕ್ರೀಮತ್ಪರಮಹಂಸಾರ್ಯಪ
 9 ರಿವಾರ್ಜಕಶೇಖರಾಃ ಪದವಾಕ್ಯಪ್ರಮಾಣಾಭ್ಯವಾರ್ಧಪಾರಂ
 10 ಗತಾಶ್ಚ ಯೇಸರ್ವತಂತ್ರಸ್ವತಂತ್ರಾಶ್ಚ ವ್ಯಾಸರಾಜಾಭ್ಯಯೋಗಿ
 11 ನಃ ತರ್ಕತಾಂಃಪತಾತ್ಯರೈಚಂದ್ರಿಕಾಗ್ರಂಥಕಾರಿಣಃ ಭೇ
 12 ದೋಜ್ಜೀವನಸನ್ನಾಧಿಯಾಮೃತಮಂದಾರಮಂಜರಿವಿದ್ವದ್ವೈ
 13 ದಿಕಮರ್ಯಾದಾಪಾಲನಾಯಕೃತಾಶ್ಚ ಯೇ ಶ್ರೀಮದ್ವೈಸ
 14 ಸಮುದ್ರಾದಿತಲಾಕಾದಿವಿಧಾಯಿನಃ ಪ್ರತ್ಯರ್ಥಿವಾದಿ
 15 ನಾಗಾನಾಂಪಂಚಾಂಶನಸಮಾಶ್ಚ ಯೇಕೃಷ್ಣರಾಯಯಶಃಕ್ಷೀ
 16 ರವಾರ್ಧಪೂರ್ಣಸುಧಾಕರಾಃ ಕೃಷ್ಣರಾಯಸಭಾಮಧ್ಯೇ
 17 ಪೂಜಿತಾಚಪ್ಪದೇವತೆ ತದ್ವಂಶನಂಭವಶ್ರೀಮಲ್ಲಕ್ಷ್ಮೀನಾರಾಯ
 18 ಣಾಧಿಧಾಃ ಯೋಗೀಂದ್ರಾಃಕೃಷ್ಣಪತ್ಮಂಜಸಂಪೂಜನಪರಾಶ
 19 ಯೇ ತತ್ಪ್ರಣಿಪದ್ಯಂತಜಾತರಥಾನಾಥಾಭ್ಯಯೋಗಿನೇ
 20 ಬೇಲೂರಂಪುರಶೀಮಾಯಾಮಂತರ್ಭಾವಸಮಾಕ್ರಿತಂ
 21 ಬೋವ್ಯಂಂಡಿಹಳ್ಳ ಸೀಮಾಂತಂ ಪೂರ್ವಸ್ವಾಂಧಿಕಿಸಂಸ್ಥಿತಂ
 22 ಮುಂಡಗಂಡಾಂತಸೀಮಾಂತಂ ಆಗ್ನೇಯ್ಯಾಂಧಿಕಿಸಂಸ್ಥಿತಂ ಉ
 23 ತ್ತರಸ್ಮಿಂಧುಮತೀ [ಮಹಾ] ನದ್ಯುಪರಿಸ್ಥಿತಂ ಸೂರಾಪುರಾ
 24 ಭೃಗುಸೀಮಾಂತಮುತ್ತರಸ್ವಾಂಧಿಕಿಸಂಸ್ಥಿತಂ ಹಿವೇಮೇಡೋರುಸೀ
 25 ಮಾಂತಮೀಶಾನ್ವಾಂಧಿಕಿಸಂಸ್ಥಿತಂನಿಧಿನಿಕ್ಷೇಪಮಾಪೂಣಸಿ
 26 ದ್ಧಸಾಧ್ಯಾದಿಸಂಯುತಂಆಕ್ಷೇಪಾಂಮಿಸಂಯುಕ್ತಂನದೀಕು
 27 ಲ್ಯಸಮನ್ವಿತಂಚಿಪ್ರಕ್ರಿಸ್ತಭೋಗಾರ್ಹಂಕ್ರಮಾದಾಚಂ
 28 ದ್ರತಾರಕಂಸರ್ವವಿಷ್ಣುಂಚತುಃಸೀಮಾಸಹಿತಂಚೈಕಭೋ
 29 ಗ್ಯಕಂಪ್ರತಿನಾಮ್ನಾಶೋಭನೇನವ್ಯಾಸರಾಜಪುರಾ
 30 ಭಿದಂಶಂಖುಗಗ್ರಾಮನಾಮಾನಂಸರ್ವಸಸ್ಯಾಭಿಶೋಭಿತಂ

15

ಅದೇ ಹೋಬಳಿ ಬಿಸ್ಸನಹಳ್ಳಿಗೆ ಪೂರ್ವ ಹೊಂಗೆಗಿಡದ ಸಾಲುಮರದ ಬುಡದಲ್ಲಿದ್ದ ಕಲ್ಲು.—

ಪ್ರಮಾಣ—2'—3"×1'—6"

- 1 ಶ್ರೀಮತು ರಾಜವಾ
- 2 ನ್ನ ಕೆಂಪೇಗೌಡರು
- 3 ಮೂಡದ ವೀರಪದೇವ

- 4 ರಿಗೆ ದಯಪಾಲಿಸಿದ
- 5 ಮಾನ್ಯರ ಹೊಲ . .

16

ಅದೇ ಹೋಬಳಿ ಅಗ್ರಹಾರಕ್ಕೆ ಪೂರ್ವ ಗಂಗಡಿಕಾರ ಬಕ್ಕಲಿಗ ಮುನಿಯಪ್ಪನ ಹೊಲದಲ್ಲಿ
ನಟ್ಟಕಲ್ಲು.—

ಪ್ರಮಾಣ—4'—3"×2'—9"

- 1 ಗಣಾಧಿಪತಾಯಂ ನಮಃ ಶುಭ
- 2 ಮಸ್ತು ರಕ್ತಾಕ್ಷಸಂವತ್ಸರದ
- 3 ಮಾಘ ಶು ೫ನು ಶ್ರೀಮತು
- 4 ಶಂಭೋಜರಾಯರ ಕಾಲದಲು
- 5 ಶ್ರೀಮಾದೇಶ್ವರದೇವರ ದೀಪಾರಾಧ

- 6 ನೆಗೆಂದು ದೇವಯನಾಯಕರು
- 7 ಕೊಟ್ಟಮಾನ್ಯರ ಹೊಲ ಖಿಂಞ
- 8 ದನು ಕೆಡಿಸಿದವನು ತಂದೆತಾಯಿಗೆ
- 9 ೪ ದ್ರೋಹಿಯಾಗುವನು ಶ್ರೀಶ್ರೀಶ್ರೀ

ಚಿತ್ರದುರ್ಗ ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಶಾಸನಗಳು.

17

ಮೊಳಕಾಲ್ಮುರು ತಾಲ್ಲೂಕು ಕಸಬಾದಲ್ಲಿ ಗಿರಿಯಜ್ಜನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.—

ಪ್ರಮಾಣ—3½' × 2'

1 ಶ್ರೀಶಾಲಿವಾಹನಕ ನೆ	6 ದಲ್ಲಿ . . . ಸು ಅ
2 ಯು|| ಭಾವಸಂವತ್ಸರದ ವಯಿ	7 ವರು
3 ಶಾಖದ ಬಹುಲ ೦೦ ನೋ	8 ಮಾಡಿಸಿ
4 ಮವಾರದಂದು ಬೋ	9 ಕೊಟ್ಟ ಕುಲಿ ಭಾವಿಯಧರ್ಮ
5 ಮರಾಜರು	10 ಮಂಗಳಮಹಾ

18

ಅದೇ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬೈರಾಪುರದಲ್ಲಿ ಮಲ್ಲಯನ ಮನೆ ಪಕ್ಕದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.—

ಪ್ರಮಾಣ—5½' × 1½'

1 ಶ್ರೀಮಂತು	6 ಹಾಗಾಯಕ
2 ಲುಂಕಿಯ ಬ	7 ಗೂನು
3 ಯರವದವ	8 ವ ದನು
4 ರಿಕಿ ಹರವ	9 ಪಲದಿನ
5 ರರಾಯಪಮ	10.20

19

ಅದೇ ತಾಲ್ಲೂಕು ಬೇಚಿರಾಕ್ ಐಯ್ಯನಹಳ್ಳಿಗೆ ಪಶ್ಚಿಮದಲ್ಲಿ ಪಾಪಯ್ಯನ ಹೊಲದಲ್ಲಿರುವ ಬಂಡೆಯ ಮೇಲೆ—

1 ದೇವರಿಗೆ	6 ಲಿ ಕೊಟ್ಟ ದು ಚಿನ್ಮಯಗರುಷ
2 ರಾಮಗ	7 ಪ ದೇವರು
3 ಬೊಮ್ಮಣ್ಣ ನಯಕರು	8 ದಿ
4 ಮಕಟಿನ ಚೆನ್ನವೀ	9 ಕಟಿದಚರಂತೆ ಕೋರಬರದಶಾಸನ
5 ರ ದೇವರ ಬೊಕತ್ತದ	

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ಅದೇ ತಾಲ್ಲೂಕು ದೇವರಾಯಸಮುದ್ರದ ಹೋಬಳಿ ಕಡ್ಡಿಹಳ್ಳಿಯ ಪಟೇಲರ ವಶದಲ್ಲಿದ್ದ ಫಾರೆಸ್ಟ್ ರೇಂಜರ್ ಗೋಪಾಲಯ್ಯನವರ ಮೂಲಕ ಬಂದ ತಾಮ್ರಶಾಸನ.

ನಾಗರಾಕ್ಷರ—೨ ಹಲಗೆಗಳು.

ಪ್ರಮಾಣ—7" × 8"

(ಒಂದನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ—ನಮಸ್ತುಂಗಕಿಂಶ್ಚಂ ಬಿ ಚಂದ್ರಚಾ
- 2 ಮರಚಾರವೇ | ತೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ
- 3 ಶಂಭವೇ | ಗಜಾನನೋವಿಜಯತೇ ದಂತಕೋಟಂದಧಾತಿ
- 4 ಯಃ | ಗ್ರಾಮಾಹರಿಹರಪ್ರಾಪ್ತ ಲಿಖಿತಂಲೇನಿನೀ
- 5 ಮಿವ | ಸತುಸ್ವೀಕರ್ತುಕಾಮೇಭ್ಯೋ ದತ್ತಾದಾತುಮಿವೋ
- 6 ಧರ್ಮ | ಅಕೂಪಾರಾದಪಾರಾಧ್ಯಃ ಸಪಾಯಾದಾದಿಸೂ
- 7 ಕರಃ | ತ್ರಿಮೂರ್ತಿಭಾಜಂಭಜತೇ ತ್ರಿಸಂಧ್ಯಾ ತ್ರಯಾಮಯಂ
- 8 ಯಂ ಶಿರಸಾ ತ್ರಿವರ್ಗಃ | ಸಕರ್ಮಸಾಕ್ಷೀ (ಜ) ಗತಾಂ ತ್ರಯಾಣಾಂ
- 9 ಪುಷ್ಪಾ ತುವಸ್ವರ್ವಸುಖಾನಿಪೂಷಾ | ತ್ರಿಲೋಕೇಭರ್ತಾಪಿತ್ರಿ
- 10 ಪುರಜಯಿನಾ ಮೂರ್ಧ್ವಸಧೃತಃ ಸುಧಾಭಿಃ ಕುರ್ವಾಣೋಸುರ
- 11 ಪರಿಷದಾಂ ಪಾರಣವಿಧಿ (ಮ) | ಹರೇರ್ವಾಮಂ ಚಕ್ಷುರ್ಹತಕ
- 12 ಮಲರೋಚಿರ್ನಿಜರುಚಾ ಪ್ರಮೋದಯುಷ್ಮಕಂಪ್ರಥಯತು
- 13 ನಿಕಾಮಂಹಿಮಕರಃ | ಮಧ್ಯಮಾನಪಯೋರಾಶಾನಾವಿ

- 14 ರಾಸೀತ್ನಚಂದ್ರನಾಃ | ಲಕ್ಷ್ಮೀಕಲ್ಪ ಲತಾ ವೃಕ್ಷಕಾಮಧೇನು ಸ
15 ಹೋದರಃ | ಕಲಾಧರಸ್ತಸ್ಯಕುಲೇ ಯಯಾತಿರುಧಭೂತತಃ |
16 ತದಾದಿಸುತ್ಕುಲಂಲೋಕೇ ಖ್ಯಾತಮಾಸೀತ್ತದಾಖ್ಯಯಾ | ಯ
17 ಸ್ತ್ರೀ ಯದುಕುಲಶ್ಲಾಘೈ ಸಂಜಾತಸ್ಸಂಗಮೇಶ್ವರಃ | ಆ
18 ಕರೋಗುಣರತ್ನಾನಾಂ ತಸ್ಯಾ ಶ್ರೀಸಂಗಮೇಶ್ವರಃ | ಸಂಗಮ

(ಎರಡನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)

- 19 ಶ್ರೀಸರಸ್ವತ್ಯೋರಭೂದ್ಯತ್ರಾಪಿ ದುರ್ಲಭಃ | ಪರಿಜಾತನವಾಂ
20 ಭೋಧೇರುವಭೂದ್ಯಕ್ಲಭಪತಿಃ | ತಸ್ಯಾಸುಜೋಬುಕ್ತರಾಯ ರಾಮ
21 ಸ್ಯೇವತುಲಕ್ಷ್ಮಣಃ | ಸತುಸರ್ವವಿರೋಧಿನಾಂ ಮೃಗಾಣಾಂ ಕೇಸರಿ
22 ಯಥಾ | ನಕ್ಷತ್ರಾಣಾಂ ಶಶಿರಿವ ಮಣಿನಾಮಿವ ಕೌಸ್ತುಭಃ | ನೃ
23 ಪಮಧ್ಯೇ ಬುಕ್ತರಾಯ ಘನತೇಜೋದಿತಂಯಯೌ | ತಸ್ಯಗೌರಾಂಬಿ
24 ಕಾಜಾನೇತನಯೋ ವಿನಯೋನ್ಮತಃ | ಹಾರಗೌರಯಶಃ ಪೂರಹಾ
25 ಲೀಹಂಹರೇಶ್ವರಃ | ಬಲೇಭೀಮಸ್ಸತ್ಯವಾದೀ ಧಾರ್ಮಿಕಸ್ಸ
26 ಜನಪ್ರಿಯಃ | ತ್ಯಾಗೇಕರ್ಣರಣೇಶೂರಃ ಕೃಪಾಲನೀತಿಮಾರ್
27 ಸುಧೀಃ ಪೂರ್ವಾಭಿಭಾಷಿಸುಮುಖೋ ಜಿತಾಕ್ಷೋಧೀಜಿತೇಂದ್ರಿಯಃ |
28 ಸರ್ವಶಾಸ್ತ್ರವಿಚಾರಜ್ಞ ಸರ್ವವೇದಿನಿಬರ್ಹಣಃ | ಲೋಕೋತ್ತ
29 ರಾಧಿಕಗುಣಃ ಸಾರ್ವಭೌಮೋಭವದ್ಭುವಿ | ರಂಜನಶೇ ಹರಿಹ
30 ರರಾಯತೇಜೋಧಿಕಂಬುಧೌ | ಸ್ವಸ್ತಿ ಸಮಸ್ತಭೂಮಾಂಪಲವ
31 ತ್ವಮಾನ ರಾಜಪರಮೇಶ್ವರಪೂರ್ವಪಕ್ಷಿ ಮದಕ್ಷಿಣೋತ್ತರ ಸಮು
32 ದ್ರೃಕನಾಯಕ ಭಾಷಾಲಂಛಿತರಾಜನೃಭುಜಂಗ ಹಿಂದು
33 ರಾಯಸುರತ್ರಾಣಶರಣಾಗತವಜ್ರಪಂಜರ ಸಕಲ
34 ಭುರನಭಯೋನ್ಮತದುಷ್ಪಣದರ್ಶನಮರ್ಧನ ಪೋಷಕ (ಮ) ಹಾದಾ
35 ನಬ್ರಂಹತಸುಚರಿತಾಯಮಾನ ಚತುಷ್ಪಷ್ಟಕಲಾವಿಲಾ
36 ಸದರ್ಪಣೇಶ | ಶಾಲೀವಾಹನನಿಣೇಗೇತೇ ಶಕವರ್ಷಕ್ರಮಾ
37 ಗತೈಃ | ಬಾಣೇಂದುಗುಣಭೂಯುಕ್ತೇ ಭಾವೇ ವಿಖ್ಯಾತವತ್ಸರೇ | ಮಾಸಿ

(ಎರಡನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 38 ಭಾದ್ರಪದಾಖ್ಯಾತೇ ಕೃಷ್ಣಪಕ್ಷೇ ವಿಶೇಷತಃ | ನಕ್ಷತ್ರೇ ರೋಹಿಣೀಚೈ
39 ವನ್ಯತೇಪಾತಮಹಾತಿಥೌ | ಯುಕ್ತೇಚಕಪಿಲೇಷಷ್ಠಿ ಭೃಗುನಾ
40 ರಸಮನ್ವಿತೇ | ಪುಣ್ಯಲಕ್ಷಣಸಂಯುಕ್ತೇ ತುಂಗಭದ್ರಾನದೀತ
41 ಟೇ | ಕ್ಷೇತ್ರೇಚ ಭಾಸ್ವರೇಸ್ಥಾನೇ ಹೈಮಕೂಟೋಪಶೇಖಿತೇ ಶ್ರೀಪರಾ
42 ಪಾಕ್ಷದೇವಸ್ಯಸನ್ನಿಧಾಚವಿಶೇಷತಃ | ಹುಹರಸ್ಯಮಹಾ
43 ರಾಯಧರ್ಮವೃದ್ಧಾಸ್ವಿತಸ್ಸುಧೀಃ | ರಾಯದುರ್ಗಸ್ಥಲೇಪೂರ್ಣಾನದೀ
44 ಹಲತರಾವ್ಯಯಾ | ತತ್ಸೀಮೋತ್ತರಕೇಭಾಗೇ ಗಿರಿವರದರಾಜ
45 ಸು | ಗ್ರಾಮಾಂಜಪ್ರಾಂತಮೋಯಂ ಹರಿಹರಾಖ್ಯಪುರಂಣಘ | ಗ್ರಾ
46 ಮಂಗ್ರಾಸತದಧಾಂಚ ತತ್ಸಮೀಪೇಪುರಂಣಘ | ಬೆಣ್ಣೆ ಕಲ್ಲಕ
47 ರಡಿಹಲೇ ಸ್ಯಭಿಧಂಚ ಮನೋಹರಂ | ಭಾರದ್ವಾಜಸಗೇ
48 ತ್ರಕ್ಷ ಬ್ರಹ್ಮರೇಚವಿಜಕ್ಷಣಃ | ಸಕಲಾಗಮಧರ್ಮಜ್ಞಃ ಪಟ್ಟ
49 ಮಗನಿರತಾನಿಧಿ | ದೈವಜ್ಞ ಕುನಜ್ಞಶ್ಚ | ತಥಾದೇವಗುರೋ
50 ಪಮಾ | ವೇದವೇದಾಂಗವೇದಾರ್ಥಂ ತತ್ತ್ವಾರ್ಥಂ ನೇತ್ತಿಭೂಸುರಃ | ತ್ರಿ
51 ವಿಕ್ರಮಾಖ್ಯೋದುಷಃ ಪುತ್ರಾಯಗುಣಶಾಲಿನೇ | ಮಾಯಿಭಟ್ಟೀತಿ
52 ನಾಮೇಚದತ್ತಂ ಗ್ರಾಮವ್ಯಯಂಯತಃ | ಹರಿಹರಾಖ್ಯಪುರಂಸ್ವರ್ಣದಾ
53 ಸಧಾರಾಪುರಸ್ಸರಂ | ಸರ್ವಮಾನ್ಯಾಗ್ರಹಾರಂಚ ಸರ್ವಬಾಧಾವಿವರ್ಜಿತಂ |
54 ನಿಧಿನಿಕ್ಷೇಪಸಾಪಾಂ ಸಿದ್ಧಸಾಧ್ಯಜಲಾಸ್ವಿತಂ | ಆಕ್ಷೀಣಾಗಾಮಿಸಂ
55 ಯುಕ್ತಮೇಕಘೋಗ್ಯ ಪುರಸ್ಸರಂ | ತ್ವಂಪುತ್ರಪುತ್ರಪುತ್ರಿಯಂತೋ ಮುಖ್ಯದಾಚಂದ್ರತಾ
56 ರಕಂ | ವಿಖ್ಯಾತೇನೇತ್ರಸಂಖ್ಯಾಚ ಶಶಿವೇದಾಕ್ತ ಸಂಖ್ಯಯಾ | ತೈಸ್ತೈಸ್ತೇ
57 ಮಾನ್ವಿತೈಶ್ಚಿತ್ಕೈಃ ದಿಕ್ಷುಪ್ರಾಚಾದಿದುಕ್ರಮಾತಃ | ಸೀಮಾನೋಗ್ರಹಾರಸ್ಯ
58 ಲಿಖ್ಯತೇ ದೇಶಭಾಷಯಾ | ಪಲಾಯಧ್ವಂ ಪಲಾಯಧ್ವಂ ರೇರೇಶಕುನದಾಂಭಿಕಾಃ |
59 ಅಯ್ಯುಣಂ ಮಾಯಣಾಂಕೋಯಂ ಶಕುನದಿಗ್ಗಜಕೇಸರಿ | ದಾ
60 ನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಚೈಯೋನುಪಾಲನಮ್ | ದಾನಾತ್ಯ್ವರ್ಗಮವಾಪ್ನೋ
61 ತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲ
62 ನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತ್ ಸ್ವದತ್ತಾಂ ಪರದ

- 63 ತ್ತಾಂವಾಯೋಹರೇತಿಸುಂಧರಾ | ಪ್ಲವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾ
64 ಯತೇಕ್ರಿವಿರ್ | ಯೇಕ್ಯವಭಗಿನೀಲೋಕೇಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾ
65 ನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ | ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ವೃಪಾಣಾಂ
66 ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ | ಸರ್ವಾನೇತಃ ಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾಭಯೋ
67 ಭೂಯೋಯಾಚತೇ ರಾಮಚಂದ್ರಃ ||—
68 ಶ್ರೀವಿರೂಪಾಕ್ಷ (ಹಳಗನ್ನಡಪದ್ಯ)

21

ಅದೇ ತಾಲ್ಲೂಕು ಕರಡಿಹಳ್ಳಿ ಗೊಲ್ಲರ ತಿಮ್ಮಪ್ಪನ ಮಗ ಗಂಗನ ವಶದಲ್ಲಿತ್ತು
ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ—6" x 3".

- 1 ಶ್ರೀವಿರೂಪಾಕ್ಷಕುಮಾರಸ್ವಾಮಿ
- 2 ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಖವರುಷ
- 3 ಎಂಗಳು ೧೫೦೦ ವರುಷಂಗಳು ಧಾತುನಾಮ ಸುಂದಕಾರ್ತಿಕಕು
- 4 ದರ್ಭೆಯಲ್ಲಿ ಅಚ್ಯುತರಾಯರು ಕ್ರಿಷ್ಣ ರಾಯರು ಕೊಟ್ಟರು
- 5 ಗೋಲಕೊಂಡೆ ತಿಮ್ಮನಾಯ್ಕಗೆ ಕೊಟ್ಟಿದ್ದು ವಿಧ್ಯಮಾನಗಳಲ್ಲಿ ದಳವಾ
- 6 ಯಕ್ಕೆ ಪಟ್ಟಕೊಡುವಾಗ ಸಾಕ್ಷಿಪಟ್ಟಣಕಟ್ಟಿ ವೀರಪದ್ಮೇಶನ
- 7 ಹಂಪಣ ಗೊಡಗುಪಾಲಕಡಬರಿ ಮಂಣಯಿ ಮುಂತಾದ
- 8 ವರ ಮುಖಾಂತ್ರದಲ್ಲಿ ಇವರಿಗೆ ತಿಮ್ಮನಾಯ್ಕನ ಕುಮಾರ
- 9 ಹಿರ ತಿರಮಳನಾಯ್ಕ ಚಿಕ್ಕ ತಿರಮಳನಾಯ್ಕ ಗೋಲಕೊಂಡೆ
- 10 ಲಿದ್ದು ಬಂದತರುವಾಯ ದೊಡ್ಡ ಪಾಳೆಗಾರನೆಂದು ನಮ
- 11 ಹತ್ತಿರಕುಲದಲ್ಲಿ ಕೊಟ್ಟಿದ್ದು ತಪಲಿತಾಗಮನಿಸ್ತನದವರಮ
- 12 ಗನೆಂದು ಗೋಲಕೊಂಡೆ ಬಿಟ್ಟನೆಂದು ಚಿಂತಮಾಡದಿರೆಂದು ಅ
- 13 ದರಪ್ಪನಿಮೆಯಿಟ್ಟ ಕೊಡುತಯಿದೆಲು ಎಂದುಅಡಿದೆಲು ತು
- 14 ರುಗೊಡು ನಿನಗೆ ಮಾತುಕೊಟ್ಟ ಕಾರಣದಿಂದ ತುರುಗೊಡು ತಾ
- 15 ಲೋಕಿನಲ್ಲಿ ನೂರಾರುಮಾ ತಳಿಬ್ಬಾಡರತಿಮ್ಮನಾಯ್ಕನು ನಿಲಯಿ
- 16 ಬರು ಸನನಾಗಿ ಚೆಂದ್ರ ಕೂರ್ಯ ಇರುಪರಿಯಾಂತ್ರದಲ್ಲಿ ಅನು
- 17 ಭವಿಸಿಕೊಂಡು ಬರೆಂದು ನಿಮ್ಮ ಪುತ್ರಪಲುತ್ರಪರಿಯಾಂತ್ರ
- 18 ನುಭವಿಸಿಕೊಂಡುಬರೆಂದು ಜಾಗಿರಿಗ್ರಾಮ ಯಲ್ಲಾಪುರಂಗೇಣುತೆ
- 19 ಹಾಳುಂದಾಸಾಪುರಂ ತುನಜಾಗಿರಿಗ್ರಾಮದವಳಿಗೆ ದೊರಗಳ
- 20 ಮುಖಾಂತ್ರ ಕೊಂಚಿಗಿರಿ ಯಮ್ಮ ಬಸಪ್ಪನವರಿಗೆ ದೊರಗಳ
- 21 ಮುಖಾಂತ್ರ ನಡಸಿಕೊಡುವದೆಂದು ಅಡಿದನು ತಿರುಮಲನಾ
- 22 ಯ್ಕನ ಕುಮಾರದಾಸಾಳನಾಯ್ಕ ಮಂದಿಕುದುರೆಸಹವಾಗಿ ವಂಡಿಗೆಅಗಾಡಿಯನ
- 23 ಡಿಸುತ್ತರೆಂದು ಇದಪ್ರಕಾರ ನಿಮ್ಮ ದೊರೆತನದಲ್ಲಿ ನಿಲುತಪಲಿ
- 24 ತಾಗದು ಯಂದು ನಿಲುತಪ್ಪಿದರೆ ಕ್ರಿಷ್ಣ ಅಣೆ ತಿರುಮಲನಾಯ್ಕ
- 25 ಮಡೆ ಮಾನ್ಯವೂರು ಉಮ್ಮಳಿಗೆಗ್ರಾಮಗ್ರಾಮದಮಾನ್ಯನಾ
- 26 ಉ ತಪಿದರೆ ಗೋಹತ್ಯತಪ್ಪದು ಯಪ್ರಕಾರ

(ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 27 ಬರುಲೆ ದೊರಗಳು ತಿಳಿವಾಚತಪ್ಪಿದರೆ
- 28 ವಿರವತನ ಮಸೂದಿವಳಿಗೆ ಕೊಂದದ್ದಿಗೆ ಬ್ರಹ್ಮಣತಪಿದ
- 29 ರ ನಿಂತು ಪುತ್ರನ ಕೊಂದದ್ದಿಗೆ ನಾಡಿಗೆದಶಾಯಿಮುಖಾಂತ್ರದ
- 30 ಲ್ಲ ಕೆರೆಕಟ್ಟಿಸಿದ್ದು ದಾಸಾಳನಾಯ್ಕನ ಯರಪುಸಾವಿರವರಹ
- 31 ಈಪ್ರಕಾರ ಕಟ್ಟಿದ್ದಕ್ಕೆ ಕೆರೆಹಿಂದೆಲ ಹೋಲರ್ಬಾಬಾಗಾರಹನುಮ
- 32 ಣಮಾದಿಗರ ಬೇಮಣ್ಣ ಈಪ್ರಕಾರ ಎಮ್ಮಂದಿಸ್ವಾಸ್ತಿಮಂತರಮುಖಾ
- 33 ಂತ್ರ ಶಾಸನಹೊಡಿಸಿ ಚೆಂದ್ರಕೂರ್ಯ ಇಹಪರಿಯಾಂತ್ರದಲ್ಲಿ
- 34 ಶಾಸನಹಾಕೆ ನಮಮನೆಯಬಾಗಿಲಿಗೆ ಹಿಂಡೊಳೆಸಗಮನಗು
- 35 ಡಿ ಹಿಂದೆಶಾಸನಹಾಕೆಇದಿ ತು ಈಪ್ರಕಾರ ನಮಮನಿದೆವ
- 36 ರೆ ಅಡಕಂನ್ನಿಯತಮನು

ಹಲಗೆಯ ಹಿಂಭಾಗ

- 23 ಮಾಟತಪ್ಪ ಕುಂಡಾಕುವುಲು ನಡಪಿಂಚೆಮೂನಗರಿ
- 24 ಕಿಚ್ಚೆಲ್ಲಗಲ ರೇಖಧಾನ್ಯಾಲುತಿರ್ಚಿ | ಮಿಫೂರ್ವ
- 25 ಮರಿಯಾದ | ಆಗ್ರಹಾರದೇವಸ್ಥಾನಮುಲ ತಳಿ
- 26 ಗೆ ಒಲೆಪಾರಾಧನ | ಮರಲು | ಮಿಫುಚ್ಚೆಲ್ಲಗಲ್ಲಮಾ
- 27 ನ್ಯಾಲುಚೆನುಕುಬಲಿಕಾಲವರ್ತನಪಸಿಗೆ ಮೆ
- 28 ಲುಗಾಸುಅಯಸ್ವಾಲವ್ಯಾಲುಸಹಾ ಅನು
- 29 ಭವಿಂಚುಕೊನೆವುಂಡೇಡಿ | ಅನಿವಾಯಿಂಚಿ

- 30 ಯಿಚಿನ ಧರ್ಮಶಾಸನಂ | ಸ್ವದತ್ತಂದ್ವಿಗು
- 31 ಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ ! ಪ
- 32 ರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭ
- 33 ವೇತ | ಅನಿವಿಜ್ಞಾನ್ಯೇತ್ವರಧರ್ಮಶಾಸ್ತ್ರಪ್ರ
- 34 ಕಾರಂ ವ್ರಾಯಿಂಚಿಯಿಚಿನ ಧರ್ಮ
- 35 ಶಾಸನಂ ||
- 36 ಶ್ರೀರಾಮಾ

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ಅದೇ ಪಟೇಲ್ ತಿಪ್ಪಸಾಮೆಪ್ಪನ ವಶದಲ್ಲಿದ್ದ 2ನೆಯ ತಾಮ್ರಶಾಸನ.

- 1 ಶ್ರೀರಾಮರುಪ್ರಭುಧರಾಯರು ಮೊಹರುದ
- 2 ಸುಕತುಮಾಡಿಕೊಟದು
- 3 ನಮಸ್ತುಂಗಶಿರಶ್ಚಂಜಿ ಚಂದ್ರಚಾಮರಚಾರವೇ |
ತ್ರಲೋ
- 4 ಕನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಾಂಭವೇ || ಸ್ವಸ್ತಿಶ್ರೀ
- 5 ವಿಜಯಾಭ್ಯವಯ ಶಾಲಿವಾಹನಶಖವರುಪಂಗಳ
- 6 ೧೦೦೦ವರುಪದಾತುನಮಸಂ | ದರ್ಶಾರ್ಕಕಬ || ೧೦
- 7 ಯಲ್ಲ ಕೊಟ್ಟದು ಸ್ವಾಸ್ತಿಮಂಚರಿಗೆ ಗೊಲುಕೊಂಡೆ
ಬಿಟು
- 8 ಬಂದುನಮಲ್ಲಿಗೆ ಅನರು ಬೋಗವಾಯಿ ಅರ್ಚುಕ್ ಅ
- 9 ಖಹಳಆದಿತಂದು ಹಳಿವಲ್ಲಿಗೆ ಈಗ ಕುರುಗೊ
- 10 ಡುತಾನು ಬಿಡುಯಿದಿತಂದು ನಿನಗೆ ಈ ಸ್ವಾಸ್ತಿಯ
- 11 ಸರನಾಡಗೊಟ್ಟಿ ಯರಾಯರಮುಖಾಂತ್ರನಿರ್ನಯ
- 12 ಮಾಡಿಸ್ವಾಸ್ತಿಯಾನುಭವಗೊಟುಗೊಂಡುಹೊಗು

- 13 ಬೇಕುಯಂದುದಾನಪತ್ರದವಿವರ ಬರು
- 15 ಮೊದೊಂಗಳು ನಡಸುವುದುಯಂದು ಯಿಭುಮಿ
- 16 ಯಿಂದುಯರುಸ್ಥಿರವಾಗಿಇಲ್ಲಲತಿಳಿದವುರು
- 17 ಕರವಚನವನುಖಾಲಿಮಡಗುಡದು ಖಾಲಿಮಾಡಿದರೆ
- 18 ತಿಖರ್ವತಪ್ಪದುಗೊಡತ್ಯಕಿರುಹತ್ಯಬ್ರಿಂವ್ವತ್ಯ
- 19 ಮಾಡಿದಹಾಗೆ ಚಂದ್ರಶೂರ್ಯರುಸಾಕ್ಷಿದಾಸನಾಯ್ಕ
- 20 ನಸಾಪದಾಯಗಳು ತಿರಮಲಿರಾಯನು ಯಿಸ್ವಾ
- 21 ಸ್ತಿಗೆಮುಖ್ಯರಾದವರು ಸಮ್ಮನಲ್ಲಿಜಾಗಿರಿಗ್ರಾಮ
ಕೋಚೆ
- 22 ಗೆರಿಯರವಪುರ೨೨ಮೂರುಳಿಗೊಡಶಾನಭೋಗರ
- 23 ನಕ್ಕಗ್ರಾಮಗಳಲ್ಲಿ ಯಾವತ್ತು ಚಂದ್ರಶೂರ್ಯರು
- 24 ಯಿಹಪರಿಯಂತ್ರದಲ್ಲುನೆಡಸಿಕೊಡುತಿವಿಯಂದು
- 25 ಮಾಡಿದರಾಯರು ಕಟ್ಟುಗಳುತಪಹಿಕಾಗದ
- 26 ವಾಳಅಪ್ಪಾಜಿಬರಹದಾಸನಾಯ್ಕ ನವಪ್ಪ

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ಉಚ್ಚಂಗಿ ದುರ್ಗದಲ್ಲಿರುವ ಜಂಪಕನ ಹೊಲದ ಬದುವಿನಲ್ಲಿ.

- 1 ವಿಕ್ರಮ ಸಂವತ್ಸರದ
- 2 ಚೈಯಿತ್ರಶುದ್ಧ ೧೦ಯಲ್ಲ ಸಲ
ಭೀಮಯನಂಣ ಸುಬ್ಬಯ
- 4

- 5 ಕೆರೆಕಟ್ಟಿಸಿದ ಕೆರೆಯ
- 6 ದರಯ ಬಿದಲು ಬರಮ
- 7 ಕೆರೆಕಟ್ಟಿಇದ್ರ
- 8

ಕಡೂರು ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

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ಕಡೂರು ತಾಲ್ಲೂಕ್ ಕಸಬೆಯಲ್ಲಿ ಕೋಲಾರದ ವೆಂಕಟರಾಯರಲ್ಲಿದ್ದ ಸನ್ನದಿನ ನಕಲು.

ಮೂಹರು



(ಹಿಂದಿವಿ ಅಕ್ಷರ)

- 1 ಖರಸಂವತ್ಸರಶ್ರಾವಣಮಾಸದೊಳಗೆನಿವಾರದಲ್ಲೂ ಶ್ರೀಮತುತರಿಕೆರೆಪೇಷ್ಕಾರಕ್ಕೆ ಸ್ವರಾಯರಿಗೆಬರಿಸಿ
- 2 ಕಳುಹಿಸಿದನಿರೂಪಯೆಂದರೆತರಿಕೆರೆಪಾಳ್ಯಗಾರರಂಗಪ್ಪನಾಯಕನಹೆಂಡತಿ
- 3 ಮಗಳುಮಗರಾಮಪ್ಪಚಿಕ್ಕಪ್ಪಂದಿರುಬಾಳಪ್ಪಹನುಮಪ್ಪದಾದಿಕಾಪುಕಾರವೊಟ್ಟು
- 4 ಆರುಜನಗಳನ್ನು ನೀವುಮತ್ತೂರಿಸಾರಿದಾರಿದಾವೊದಬೇಗಿಸಹಸೇರಿಬಹಳಮಾಹನತ್ತಿನಿಂದ
- 5 ದಸ್ತಗಿರಿಮಾಡಿದ್ದು ಸರ್ಕಾರಕ್ಕೆ ಜಾಹೀರ್‌ಆದ ರಮೇಲಿನಿಮಿಗೆಮರ್ಯಾದಾರ್ಥವಾಗಿವೊಂದುಮಾಲು
- 6 ವೊಬ್ಬ ಮಠಾಲ್‌ಜನಾನಪೈಟಣಿಜರತಾರಿದುಪೈಟಡೋರಿಯಾವೊಂದುಕಾಪುಕಾರನಾಲ್ಕು
- 7 ಸಾಮಾನ್ಯಕೊಟ್ಟಿರುತ್ತದೆ. ತಲಿದ್ದಕ್ಕೆ ಅರ್ಜಿಮಾಡಬೇಕು ಇದರಂತೆ ದಾವುದಬೇಗಿಸಿಗೂ
- 8 ಹುಕುಮಾಡಲ್ಪಟ್ಟಿದೆ. ಇದಲ್ಲದೆ ಈ ಸಂಗತಿ ಬಾತ್ರಿಕೊಟ್ಟವನಿಗೆ (ಕಾರ್ಪೂರ)
- 9 ನೂರುರೂಪಾಯಿ ಇನಾಂಕೊಡುವುದಕ್ಕೆ ಹುಕುಮಾಡಿದೆ ತಾಲ್ಕು ಐವಜಿನಲ್ಲಿ ರಶೀತಿತೆಗೆದು
- 10 ಕೊಂಡುಕೊಟ್ಟು ಅವನ ಹೆಸರು ಖರೆದುತಿಸಬೇಕು ಸದರಿ ಆರುಜನಪೈಕಿ ಪಾಳ್ಯಗಾರನಚಿಕ್ಕಪ್ಪಂ
- 11 ದಿರುಬಾಳಪ್ಪ ಹನುಮಪ್ಪ ಇವರಿಗೆ ಘಸಿ ಸಜಾ ವಿಧಿಸಿದಪ್ರಕಾರ ಅವರು ಎಲ್ಲಿ ಇದ್ದಾರೋ ಅಲ್ಲಿ
- 12 ಘಸಿಹಾಕಬೇಕು ಕಡೂರ್ ಕಿಲ್ಲೆದಾರ್ ಗಿರಿಧರರಾವ್ ರಜಮೆಂಟದಾರ್ ಕೃಷ್ಣ ದಾಸ್ ನೀವು ಮತ್ತು
- 13 ರಿಸಾಲ್‌ದಾರುಸಹ ನಾಲ್ಕು ಜನರುಕೂಡಿ ಅವರಿಬ್ಬರನ್ನು ಇದ್ದಲ್ಲಿ ಘಸಿ ಹಾಕಬೇಕು
- 14 ಬಾಕಿ ನಾಲ್ಕು ಜನರಿಗೆ ಕಡೂರ್ ಕಿಲ್ಲೆದಾರ್ ಗಿರಿಧರರಾವ್ ರಜಮೆಂಟದಾರ್ ಕೃಷ್ಣ ದಾಸ್‌ಇವರ
- 15 ಜಿಮ್ಮೆಗೆ ವಜ್ಜಿಸಬೇಕು. ಅಂದರೆ ಅವರನ್ನು ಕಡೂರ್‌ಕಿಲ್ಲೆಯಲ್ಲಿ ಬೇಡಿಹಾಕಿ ಬಹಳವುಸ್ತು
- 16 ವಾರಿಯಿಂದ ಅವರು ಇಟ್ಟುರು ಈ ಜನಗಳಲ್ಲದೇ ಸದರಿ ಪಾಳ್ಯಗಾರ ರಂಗಪ್ಪನಾಯಕನ
- 17 ಮಕ್ಕಳವಗೈರೆ ಇನ್ನು ಯಾರಾದರೂ ಎಲ್ಲಿ ಇದ್ದಾಗ್ಯೂ ಪತ್ತೆಮಾಡಿ ಅವರನ್ನು ಸಹ ದಸ್ತಗಿರಿಮಾ
- 18 ಡಿದರೆ ಸರ್ಕಾರಕ್ಕೆ ಬಹಳ ಸರಪರಾಜಮಾಡಿದಂತೆ ಆಗುತ್ತದೆ. ಈ ಮಹನತ್ತಯಾರು
- 19 ತೆಗೆದುಕೊಳ್ಳುತ್ತಾರೋ ಅವರಿಗೆ ಶಹಬಾನ್‌ಗಿಬಂದೀತು ತಾ|| ೨೩ ಆಗಸ್ಟ್ ೧೮೯೧ನೆ ಇಸವಿ.

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ಅದೇ ಹೋಬಳಿ ಕಸಕನಕೆರೆ ಗುಡ್ಡದಮೇಲೆ ಹುಟ್ಟುಗುಂಡಿನಮೇಲೆ ಬರೆದಿರುವುದು.

7'-6" × 3'-3"

- | | |
|------------------------------|-----------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿದ್ಯಾಧರಮೇಲೆ | 3 ಕೊಟ್ಟುಂ ಇದನಾರಜಿದೋರುಮಾಕೆಯ |
| 2 ವೊಸವೂರವಿತ್ತುಮನೀಕೆಯಂಕಟ್ಟಿಸಿ | 4 ನೋಡದೋರು ಇದಂಸಲಿಸದರಿಕೆಯಂಕಟ್ಟಿದೋರು |

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ಅದೇ ಹೋಬಳಿ ಕನಕರಾಯನ ಗುಡ್ಡದಲ್ಲಿ ದೊಡ್ಡಹ್ಲರದ ಶಾಸನಕ್ಕೆ ಈಶಾನ್ಯ ವೆಡ್ಡರಬಂಡೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ—3'-6" × 1'-6"

- | | |
|--------------------------|----------------------|
| 1 ಶ್ರೀಕೊಣ್ಣಯ್ಯಸೆಟ್ಟಿಯರ | 4 ವಿಜಯಕ್ಕಂಕೊಟ್ಟಮಣ್ಣು |
| 2 ಮೂಲಸ್ಥಾನಬಸದಿಯಸ್ಥ | 5 ಮೂ |
| 3 ನಕ್ಕೆ . . . ಕನ್ನಿಯರಮಗಳ | |

(ಮುಂದೆ ಹೋಗಿದೆ)

ಅದೇ ಕಡೂರು ಹೋಬಳಿ ತುರುವನಹಳ್ಳಿ ಬೆಟ್ಟದಮೇಲೆ ಹುಟ್ಟುಗುಂಡಿನಲ್ಲಿ ಬರೆದಿರುವುದು.

1 ಸ್ವಸ್ತಿಶ್ರೀಶ್ರೀಮುಖ	9 ದೇವಾಲಯದನ್ನೆರುತ್ಯವಿ
2 ಸಂವತ್ಸರದಚೈತ್ರಮ	10 ಕ್ಷಿಣ್ವಲ್ಲಿಸಮರ್ಪಿಸಿದಮ
3 ದ್ವಪಂಚಮಿಭಾನು	11 ಹಾಜನಂಗಳಿವರಕ್ಕಲ್ಲ
4 ಪಾರಶ್ವನಾಕ್ಷತ್ರಲಾ	12 ಉನುಂಗವೀರಪುಲಿ
5 ಕಲ್ಲೇಶ್ವರನೇವರ	13 ರೆಗವುಡನಮಗಮಾದಪ್ಪ
6 ದೀಪಾರಾಧನಮಹೋತ್ಸ	14 ಇಂತಿವರನುಮತದಿಂದ
7 ವದಕಟಳಿನವೇಗುತುರ	15 ಕೊಟ್ಟಪ್ಪಸ್ವಸ್ತಿಶ್ರೀಶ್ರೀ
8 ಕೊಟ್ಟದುಗದ್ದೆ ತೊಟ್ಟ	

ಅದೇ ಹೊರತು ಮಚ್ಚೇರಿ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದೊಳಗೆ ನಟ್ಟುಕಲ್ಲು.

(ಈ ಕಲ್ಪು ಎರಡುಭಾಗವಾಗಿ ಒಡೆದುಹೋಗಿದೆ)

- 1 ಸ್ವಸ್ತಿ ಸಮಧಿಕತವಜ್ಞ ನು ಪಾಶಬದ್ಧ ಮಹಾಮಣ್ಣಿ ಳೆಶ್ವರದ್ವಾ
2 ರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕ್ಕಳಂಬರದ್ವಯಮು
3 ಣಿಸಮೃಕ್ತಚೋಡಾಮಣಿಮಲೆಪರೋಳ್ಳಂಡಾಧ್ಯನೇಕನಾಮಾವಳೇಸ
4 ಮಾಲಂಕೃತರಪ್ಪಶ್ರೀಮನುಮಹಾಮಣ್ಣಿ ಳೆಶ್ವರತ್ರೀಭುವನಮಲ್ಲವಿನ
5 ಯಾರಿತ್ಯಪೊಯ್ಯಳಗಂಗವಾಡಿತೊಂಭತ್ತಪುಸಾಸಿರಮುಮನೇಕಚ್ಚತ್ರ
6 ಚ್ಚಾಯಾಂತರಿತಂಮಾಡಿರಾಜ್ಯಗೈಯ್ದೇತನವನ್ನುತ್ರೀಭುವನಮಲ್ಲ
7 ಗಂಗಹೊಯ್ಯಳಕೊಂಕಣದಾಳ್ಳುಪೇಡದಬಯಲುನಾಡಸಾ
8 ದೊಳಗಾದಭೂಮಿಯೆಲ್ಲವದುವಪ್ಪನಿಗ್ರಹಕಿಪ್ಪಪ್ರತಿಪಾಳನೆಯಿರಾ
9 ಜ್ಯಂಗೈದನಾತನಮಂಗ್ರೀಮತ್ತಿಭುವನಮಲ್ಲವಿಪ್ಪು ವರ್ಧನಹೊಯ್ಯ
10 ಳಂತಲಕಾಡುಕೊಂಗುನಂಗಲಿಸಾವಿಮಲೆನೊಳಂಬವಾಡಿಬನವಾಸೆ
11 ಹಾನುಂಗಲ್ಲುಕೊಂಡಗಂಪವಿಪ್ಪು ವರ್ಧನಪೊಯ್ಯಳದುವಪ್ಪನಿಗ್ರಹ
12 ಕಿಪ್ಪಪ್ರತಿಪಾಳನೆಯಿರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಂ||ಪ್ರಕಟಾಟೋಪವಚಕ್ರಿಗೋ
13 . . . ನೋಮೇಶ್ವರಂಬಾಳತನ್ನಕರಾಳಾಸಿಯ ಕೂರ್ಪಿನಿಂ
14 ಮೊಜಿದನೊಗೌಳಾಂಧಕಾರಪ್ರಚಂಡಕರನಾಳವಮೇಘಚಾಳಪವನಂ
15 ಚೋಳೊಗ್ರಕಾಳಾನಳಂತ್ರಿಕಳಂಗತ್ರಿಪುರತ್ರಿನೇತ್ರನದಟಂಶ್ರೀವಿಪ್ಪು
16 ಭೂಪಾಲಕಂ||ಮವಾರಾರಿದರಾಧರೇಂದ್ರಕುಳಶಕ್ತೀವಿಪ್ಪು ಭೂಪಾಳ
17 ನಾವ್ದೇಬ್ಬುಳಟ್ಟಲೆಸಡದೋಡಿಪೋಗಿಭಯದಿಂದಾಬಂದನೀಬಂದನೆಂದುವೀ
18 ಪಾಳರಕಣ್ಣೆಲೋಕವಿನಿತುಂತದ್ರೂಪವಾಗಿದುರ್ದಮಸರ್ವಂವಿಪ್ಪು ಮು
19 ಯಂಜಗತ್ತನಿಪುದೇಂಪ್ರತ್ಯಕ್ಷವಾಗಿದುದೋ||ಆವಿಪ್ಪು ಸೃಪನ
20 ಮಂತ್ರಿಮುಖೀವಳಯಮನಾತ್ಮಧವಳಕೀರ್ತಿಪ್ರಭೆಯಂತೀವಿ
21 ಜಗವೈದೆಬಣ್ಣೆ ಸಜೀವಿಸಿದಂಬೋಪ್ಪದೇವದಂಡಾಧೀಶಂ||ತಿರಕಟ್ಟು
22 ತೊಂದನೆಂದಪ್ಪಳಿಸಪೋಳವನಾನಾವಿಧಾಂಭಶ್ವರಂಗಳೆವಿರನಾಗಂ
23 ಭೀನೀರಾಕರಮಸನಿತುಮಂದಾಮನೊಂದಂಬುಪೀರಂವಂತಿರಪಾಂ
24 ಧೃಷ್ಟೋಣಿಸಾಳಪ್ರಬಳಬಳರೈಯೋರಾಸಿಯಂತಸ್ಸು ಬಿಳ್ಗಂಭ
25 ರದಿಂದಮೀರಿಗಲ್ಲಂಜಗದಿರದಯ್ಯುಪ್ಪಂಚಮೂನಾಥವೊಪ್ಪಂ
26 ಸ್ವಸ್ತಿಯುನುನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನು
27 ಪ್ರಾಣಜಪವಮಾಧಿಕೀಲಗುಣಸಂಪನರಪ್ಪಶ್ರೀಮತುಣಟ್ಟ
28 ಗೊಪ್ಪತನಾಲ್ಕು ಬಾಡದಶ್ರೀಮತುರತುನಕೀವಮಂತಿತ್ತಗೈಯ
29 ನಾದಿಸಂಸಿದ್ಧ ಸ್ವಯಂಭುಮೂಲಸಾಧಿ ನಮಚ್ಚೇ||ಪಿಂಕಲಿ
30 ದೇವಗೈಪೂರ್ವಮಾರ್ಯಾದೆಯಿಂದೇಣೋದ್ಧಾರಕ್ಕೆಶ್ರೀಮ
31 ತುಮಚ್ಚೇ||ಪಿಂಮಳಗೌಂಡಪಡಿಸಲಿಸಿದಗಟ್ಟಿ ಮತ್ತಂ
32 ಬೆದ್ದಲೆಮತ್ತಕಿಸಾಯಿರಬಳ್ಳಿಯತೋಟಬಂದುಗಾಣಾಡ
33 ತ್ತುಮನೆಯನೇಲಸಾಧನಾನ್ವಿಧವರ್ಗಮನಾವನೊಬ್ಬಂಪ್ರತಿ
34 ಪಾಳಿಸಿದಂಗೆಸಾಯಿರಕವಿಲೆಯಂಕೋಡುಂತೋಳಗುಮಂಪೂ
35 ನ್ನಲುಕಟ್ಟುಗಂಗೆಯತಡಿಯಲುಸಾಸಿರ್ವಬ್ಬುರ್ದೂಗಿದಾ
36 ನಂಗೆಯ್ದುಕೊಟ್ಟುಫಳಂಕಾಧರ್ಯವನಾವನೊಪ್ಪನಲೆದಂಸಾಯಿರ
37 ಕವಿಲೆಯಂಗಂಗೆಯತಡಿಯಲುಸುಹೃದಿಂಕೊಂದಪಾತಕನಕ್ಕುಂ

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ಅದೇ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದೊಳಗೆ ಇರುವ ಶಾಸನದ ಎಡಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

5'-0" × 0'-9"

- 1 ಶ್ರೀಮತ್ತೇಜನಿವಬ್ರತೀಶ್ವ
- 2 ರಸುತಂಸೌಜನ್ಯಸಿ
- 3 ಕ್ಷಾದಿಪಂಸೋಮಾನ್ಯಪೃಶಂ
- 4 ರಯಪ್ಪಭವಭಕ್ತಂತತ್ವ
- 5 ಕ್ತಪ್ರಮಾರೋ
- 6 ನೆನಿಸಿದ್ಧರತ್ನಕಿವ
- 7 ಯೋಗೀಂದ್ರಾತ್ಮಜಾತಂಗು
- 8 ಷೋದ್ಧಮಂಶ್ರೀವರಕಾಂತನ
- 9 ನ್ತಕಿವದೇವಂಧರ್ಮಧರ್ಮಾ
- 10 ತ್ಯಜೃಅನ್ತೆನಿದ್ಧನನ್ತಮುನಿ
- 11 ಪುಂಗವನಾಶ್ರಿತಕಾಮಧೇ
- 12 ನುಚೈರಂತಯತಿಪ್ರಭಾವತ
- 13 ವಪಾದಪಯೋರುಹಯು
- 14 ಗಭೃಂಗನತ್ಯಂತವಚೋವಿದಂದ
- 15 ಯದತಾಯುನೇತಾನೇನೈದ್ಯ
- 16 ಯುರ್ಮೇರುಗಾದಂತನಯಂಗು
- 17 ಷಾಂಬುನಿಧಿರತ್ನಕಿವೋತ್ತಮ
- 18 ಮಪ್ಪನಾಮದಿ||ನೇಗೈದ್ಧರ್ಮ
- 19 ನನ್ತಕಿವಮುನಿಜಗ
- 20 ಸ್ತುತಮಚ್ಚೇದಿಪಿಪಂಚಮೇವರ್ತಿ
- 21 ವಿನಗಣಿತಮಾಸ್ಥಾ
- 22 ನಕಗ್ರಗಣ್ಯನೂರ್ಜಿತ
- 23 ಶಕಿಸಂಜೀವಿತ
- 24 ಚಾರಿತಾರ್ಥಂಕಲಿದೇವತಾ
- 25 ಲಯಮನಂತಾಮೇರುಮಂ

- 26 ಪೋಲ್ವದುಂಸಿ ರವಾಗಲುಸಲೆ
- 27 ವಾಡಿಸಿಟ್ಟು ಬನಮಂದೇವೇ
- 28 ದ್ರನುದ್ಯಾನದೊಳುಸರಿ
- 29 ಯಂನಿವಿಕ್ರಿಸಿತೀರ್ತಗೊಂತಮ
- 30 ನದಂಸದ್ಗಂಗೇಗೋದಾವರೇದೊ
- 31 ರೆಯಂಸಾಡಿಸಿದಂತನಂತ
- 32 ಮುನಿಪಂದಿಗ್ವರ್ತಿಕೇರ್ತಿಗು
- 33 ಯಂಪ್ರಿಯದಿಂದಿಂತಿವನ
- 34 ಯೆಕಾಪುರುಷಂಗಾಯಂಮು
- 35 ಹಾಶ್ರಿಯುಮಕ್ಕೆಯಿದಂಕಾ
- 36 ಯದಕಾಯ್ವಪಾಟುಗೆಕುರುಕ್ಷೆ
- 37 ತ್ರಗಗಳೊಳುವಾಚಣಾಸಿಯೊಳೆ
- 38 ಕ್ಷೋಟಮುನೀಂದ್ರರಂಕವಿಲೆಯಂವೇ
- 39 ದಧೈರಂಕೋದದೊಂದಯಸಂ
- 40 ಪೂರ್ವಗುಮೆಂದುಸಾಟಿದವು
- 41 ವೀಶೈಳಾಕ್ಷರಬ್ರಜಿಗಳ||
- 42 ಮೂಚೇಶ್ವರಕ್ಕೆಗದ್ದೆಮತ್ತಂ
- 43 ಬಿದ್ದಲೆಮತ್ತಮಾಧವವೇ
- 44 ವಗ್ಗಗದ್ದೆಮಂಜಿದಲೆಮಂ
- 45 ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾ
- 46 ಯೋಹರೇತವಸುಂಧರಾಂ
- 47 ಪಷ್ಪಿವರ್ಷಸಹಸ್ರಾಣಿ
- 48 ವಿಷ್ಣುಯಾಂಜಾಯತೇಶ್ರೀ
- 49 ಮೀಶ್ರೀಕಿವಶ್ರೀ

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ಅದೇ ಕಲ್ಲೇಶ್ವರದೇವಾಲಯದೊಳಗೆ ಇರುವ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

5'-0" × 2'-9"

- 1 ಶ್ರೀಮತು ನಮಸ್ತುಂಗ ಕಿರಸ್ತುಂ
- 2 ಗಚಂದ್ರಚಾಮರತಾರವೆ | ತ್ರೈಲೋ
- 3 ಕೃಷ್ಣಗಾರಂಭಮೂಲಸ್ತಂಭಾಯ
- 4 ಶಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಮನ್ಮಥಸಂ
- 5 ವತ್ಸರದಶ್ರಾವಣಶುದ್ಧ ೧೩ ಅ | ಮಚ್ಚೇಹರಿ

- 6 ಮಾಚಗೌಂಡನಮಗ ಕಾಮಗೌಂ
- 7 ಹಮುಖ್ಯವಾದ ಕಮ್ಮಾಪುಮೋ
- 8 ದಲಗೌಂಡುಗಳಂ ತಮ್ಮಲೋಕಜ್ಜವಿ
- 9 ಟ್ಟ ದಗಟ್ಟಕಂತಿಬಾಚನು ಶ್ರೀಕಲಿ ಶ್ರೀ ಶ್ರೀ

(ಮುಂದೆ ಸವೆದುಹೋಗಿದೆ)

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ಅದೇ ಮಚ್ಚೇರಿ ಗ್ರಾಮದಲ್ಲಿ ನರಸಿಂಹ ದೇವಾಲಯದ ಮುಂದೆ ಬಿದ್ದ ಕಲ್ಲು (2 ತುಂಡಾಗಿದೆ)

3'-6" × 2'-6"

- 1 ಸ್ವಸ್ತಿ ವಿಜಯಾಭ್ಯುದಯಶಕ್ ವರುಷ ೧೮೯೦ ಯು
- 2 ಕೀಲಕಸಂವತ್ಸರದ ವಯಿಶಾಖ ಬ ೧೦ ಶುಕ್ರವಾರದಲು

- 3 ಶ್ರೀಮತುಕಾಮಗೌಂಡನಮಗಮಾಚಗೌಂಡಮಚ್ಚೇಲಿ

(ಮಧ್ಯೆಹೋಗಿದೆ)

- 4 ಣಮೇಲಕ್ಕೆ ತಾಂಬುಮ
- 5 ಹಮೂಡಣದೇಗುಲ ಮಿವಹೊಸ . .
- 6 ದಪರೆಯಕೆಡೆಯಧಾರಾಪೂರ್ವಕಮಾ

- 7 ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧ
- 8 ರಾಂ | ಸಪ್ಪಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ
- 9 ಜಾಯತೇಶ್ರೀಮಿಃ ||

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ಕಡೂರ್ ತಾ|| ಕಸಬಾ ಹೋಬಳಿಮಂಚೆ ೩ರಿ ಗ್ರಾಮದಲ್ಲಿರುವ ನಾರಾಯಣಜೋಯಿಸರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ
(5 ಹಲಿಗೆ--ಉಂಗುರವಿದೆ.)

(1'-0"×0'-8")

(ನಾಗರಾಕ್ಷರ)

I b—

- 1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ | ಅವಿಘ್ನಮಸ್ತು ನಮಃ
- 2 ಸ್ತುತಿಗಿರಶ್ಚಂಚಲಂಪ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ
- 3 ಸಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಜಮಂತಿದ್ವಿಪ
- 4 ವಕ್ತ್ರಸ್ಯಗಂಧಮಂಡಲವಸ್ತುತಾಃ | ಪ್ರತ್ಯಕ್ಷಹವಿಜಯೇನವಪ್ರಾ
- 5 ಪ್ತಾವಿರುತಃಕಂಡಿವಾಃ | ನಮಸ್ತಸ್ಮೈಪರಾಹಾಯಯೇನಲೀಲೋದ್ಭೂತಾ
- 6 ಮಹೀ | ಅನುರಾಗವಶೇನೇವಸ್ತುತಾಃ | ಪುಲಕಭೂಷಿತಾಃ | ಅಸಿಂಹೈ
- 7 ಸಂಗಮೋನಾಮುಖಪಾವನೋಗುಣಸಂಗಮಃ | ಯದುವಶಮಹಾಂಭೋಧಿಪರಿ
- 8 ವರ್ಧನಚಂದ್ರಮಾಃ | ತಸ್ಯಾತ್ಮಜೋಭೂಷೈಬುಕ್ತರಾಜೋರಾಜಸ್ವತೀಚರಂ |
- 9 ಅಪ್ಪದಿವದ್ವೀಪನತೀಮಹೀಯೇನಮಹೀಯಸಾ | ರಾಜೇಂದ್ರಶ್ರೀಹರಿಹರಂಋ
- 10 ಕ್ತರಾಜೋಮಹೇಶ್ವರಃ | ಗೌರ್ಯಾಮಜೇಜನದ್ವೈವ್ಯಾಮಹಾಸೇನಮ
- 11 ಥಾತ್ಮದಂ | ಅಂಭೋಧಿಪರಿಶಾಂಪೃಥ್ವೀಶಾಸತೋನಗರೀಮಿವ | ವಿ
- 12 ಜಯನಗರಾಭಿಧಾನಂ | ವರನಗರೇವಧಿವಸನ್ನರಾಜೇಂದ್ರಃ |
- 13 ಸರ್ವದಿಗಧೀಶಮಂಗಳೇನಾಜ್ಞಾಪತ್ರಚ್ಛಲಾತ್ಸದಾಪ್ಯೇನ | ತ
- 14 ತೋಹರಿಹರಂಜಾತೋ ರಾಮೋದಶರಥಾದಿವ | ಪ್ರಶಾಂತೀವರಾ
- 15 ಯಾಶೋರಾಜ್ಯಂನಿಷ್ಕಂಟಕಾಂಭುವಂ | ಆದಾಮಾದಿವರಾತೀವ್ರದಶ
- 16 ನಾಥಾತೇನಜಾತವ್ರಣಾಪಕ್ವಾತ್ಪನ್ನಗಸಾರ್ವಭೌಮಗರಳಜ್ವಾಲಾ
- 17 ವಳೇವಿಕ್ಲಬಾ | ತಸ್ಯಶ್ರೀಘನಕಾರಭಾಸುರತರಂ | ಯದ್ಬಾಹುದಂಡಂಶ್ರೀ
- 18 ತಾ | ಸಂತಾಪನಿಜಮುಕ್ಷತೀವ್ರವಿಲಸತ್ಕಾಮೋದಿನೀಮೇದಿನೀಯಸ್ಥೈರ್ಯ
- 19 ಯಪ್ರಸಂಗೇಸ್ತೃತಿಮವತರತೋವಿಸ್ತೃತಾರಾಮಕೃಷ್ಣಾ | ಕರ್ಣಾದೀನ್ವರ್ಣ
- 20 ನಾರ್ಥಂವಿರಚಯತಿಬಹುಯಸ್ತದಾನಾಪದಾನಂ | ಯತ್ಸಾರ್ವಜ್ಞೇನವಿ
- 21 ದ್ಯಾವಿವಿಧಫಲಭೃತಸ್ಸರ್ವವಿದ್ಯಜ್ಞಾನಾನಾಂ | ಕೇಚಕ್ರಸ್ವಾನ್ಮಪಾಣಾಂಸರ

IIa—

- 22 ಸಿರುಹಭುವೇಭೂತಿಯೇನೈವಸೃಷ್ಟಿಃ | ವರ್ಷಾಣಾಂತ್ರಿಶತಾಧಿಕೇಶಕನ್ಯಾಪ
- 23 ಸ್ಥಿತಶ್ಚಸಹಸ್ರೇಗತೇತ್ರಿಂಶದ್ವೀನತಿಸರ್ವಧಾರಿಣಿ | ತತೋಮೈಶಾಖಾಸೂ
- 24 ಯಗ್ರಹಃ | ವಹ್ನುರ್ಜ್ವಲಾಶೋಭನೇನಹನಾಗೇನಪ್ರಶಸ್ತೇಗುರೋರ್ವಾರೇಪ್ರಾದಿ
- 25 ತದೇವರಾಗುಸೃಪತಿಃ | ಶ್ಲಾಘೈಂತುಲಾಪೂರುಷಃ | ತಸ್ಮಿಂಜಗತ್ಪ್ರಸರ್ವಧಾರಿಣಿ
- 26 ವಿರೋಧಾಭಿಘ್ನೇತುಸಂವತ್ಸರೇಜಾತೇ ಕಾರ್ತಿಕಶುಕ್ಲಪಕ್ಷ ರವಿವಾರ ದ್ವಾದಶೀ
- 27 ವಾಸರೆ | ಬ್ರಹ್ಮಾಂಡಂವಿಧಿವತ್ಸಹರ್ಷಾಣನಣಿಗೃಹೈಶ್ಚರಾಘಲ್ಗನೇಶ್ಲಾಘೈಪ್ರಾ
- 28 ದಿತದೇವರಾಯನೃಪತಿಃ | ಪಂಪಾಪತೇಸ್ಸನಿಧೌ | ವಿಧಾಯತನ್ಮಹಾದಾನ
- 29 ದ್ವಿತಯಂಸಮಾಹುತಿಃ | ಪ್ರಾದಾತ್ತತ್ರಾಪ್ರವಿಪ್ರೇಭ್ಯೋಗ್ರಾಮಾಬಾಸೂರುಸಂಜ್ಞಕೌ |
- 30 ಮಹಾದಾನದ್ವಯಾಂಗಾನಾಂಸನ್ಯಾತ್ಸರ್ವದ್ವಿಜನ್ಯನಾಂ | ಗೋತ್ರಶಾಖಾನಾಮುಭಾಗವ್ಯವಸ್ಥಾ
- 31 ಶ್ರಗಿಲಿಖ್ಯತೇ || ವಿರೋಧಿಸಂವತ್ಸರದರಾಗಾಕಿರಕುದ್ಧಸಪ್ತಮಿಯಲು ಶ್ರೀಮನ್ಮ
- 32 ಹಾರಾಜಾಧಿರಾಜನಾಜಸರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪದೇವರಾಯಮಹಾರಾ
- 33 ಯರುತೋಲಾಭಾರಮಹಾದಾನಬ್ರಹ್ಮಾಂಡಮಹಾದಾನದ ಆಗ್ರಹಾರದಮಹಾ
- 34 ಜಮಂಗಲಿಗೈಪೋಡವಟ್ಟುಕೊಟ್ಟಧರ್ಮಶಾಸನ ಪ್ರಾಕೃತವರ್ಷ ೧೩೩೨ ವತ್ತನೆಯ
- 35 ಸರ್ವಧಾರಿಸಂವತ್ಸರದಪ್ರಥಮವೈಶಾಖಬಹುಳಅಮಾವಾಸೆಯುಂಗುರುವಾರಸೂರ್ಯಗ್ರ
- 36 ಹಣಪುಣ್ಯಕಾಲದಲತೋಲಾಭಾರಮಹಾದಾನದಲತದಂಗಳೋದಾನವಾಗಿಧಾರೆಯನೇಪಿ
- 37 ದುಕೋಟ್ಟ ಆಗ್ರಹಾರದವೃತ್ತಿ ಸೂತರವರಆಚಾರ್ಯಜನ ೧೬೦೦ವೃತ್ತಿ
- 38 ೩ ಬ್ರಹ್ಮರಜನ ೧೬೦೦ವೃತ್ತಿ ೧೬೦೦ವೃತ್ತಿ ೧೬೦೦ವೃತ್ತಿ ೧೬೦೦ವೃತ್ತಿ ೧೬೦೦
- 39 ಮುತ್ತುಕ್ಕುಗಳಜನ ೫೪೦೦ವೃತ್ತಿ ೫೪೦೦ವೃತ್ತಿ ೫೪೦೦ವೃತ್ತಿ ೫೪೦೦ವೃತ್ತಿ ೫೪೦೦
- 40 ತುಯಾಹ್ನರಜನ ೫೪೦೦ವೃತ್ತಿ ೫೪೦೦ವೃತ್ತಿ ೫೪೦೦ವೃತ್ತಿ ೫೪೦೦ವೃತ್ತಿ ೫೪೦೦
- 41 ದ್ಯಾಣ ೫೦೦ ಇಂದನಾಜಿಹೋಳಿಗೆ ಆಚಾರ್ಯರೂಪಿನೇದಿವಾಮುನಿಭಟ್ಟರಗೆ
- 42 ಮುದಗಿರಮನಾಪುಂಗುಲಮಂಜಿಯಗ್ರಾಮ ೧೬೦೦ವೃತ್ತಿ ೩೩೦೦ ವರಹಗುಂ
- 43 ಸುಳಿಯಬದ್ಧವೃತ್ತಿ ಮಂತರಜನ ೫೪೦೦ ವಿಸರಬ್ರಹ್ಮರ
- 44 ಯಜುಃಕೌಶಿಕಪುರುಷೋತ್ತಮಭಟ್ಟ ತ್ರಿಜನಗಣಭಟ್ಟ ಸೈಕಾವೃತ್ತಿವೈ

IIb—

- 45 ದ್ವಾರೀತರ್ತಾರ್ಕಿಕಯಜ್ಞಸೂನುಹವಣಾಚಾರ್ಯಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುಃವಾ
46 ಧೂಳಿಚನ್ಯುತಾರ್ಯಯಜ್ಞಸೂನುಹವಣಾಚಾರ್ಯಸ್ಯೈಕಾವೃತ್ತಿಃ|ಋಕ್ಪುಷ್ಪವೇದಿವದ್ಧಿ
47 ಭಟ್ಟಾತ್ಮಜಸಂಯುಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುರಾತ್ರೇಯನಾಗವೇದಜವೇದಮುಭಟ್ಟಸ್ಯೈಕಾ
48 ವೃತ್ತಿಃ|ಬುಗುಹಾರೀತಕಲ್ಲಬಂಧ್ಯಾತ್ಮಜಸಂಯುಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುರ್ಹಾ
49 ರೀತಲಕ್ಷ್ಮಣಭಟ್ಟಜಪಧಾನಿಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುರ್ಬಾದರಾಯಣಪೋ
50 ಚಂಣಾತ್ಮಜವಿಷ್ಣುಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಋಗಾತ್ರೇಯಕೇಶವಭಟ್ಟಾತ್ಮಜವಿ
51 ರೂಪಾಕ್ಷಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಶುಕ್ಲಯಜುಃಕೌಂಡಿನ್ಯವಿಷ್ಣುಭಟ್ಟಜಸಂಯು
52 ಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಗೌತಮಃ ಕಾಣ್ವಶಾಖೀನಾಗಣಾತ್ಮಜಸಂಯುಭಟ್ಟಸ್ಯೈಕಾ
53 ವೃತ್ತಿಃ|ಸಾಮಕಾತ್ರೇಯಹರಿಕೃಷ್ಣಾತ್ಮಜಪಾಂಡಿಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಬುಗುಹಾ
54 ಮದಗ್ವಾಪಮುಣಜಗೋಪಂಣಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುರ್ಬಾದರಾಯಣಪೋ
55 ನಾಗಂಣಸ್ಯೈಕಾವೃತ್ತಿಃ||ಯಜುಃಕಾಶ್ಯಪಲಕ್ಷ್ಮಣಭಟ್ಟಜಮುಖ್ಯಯಜ್ಞಸ್ಯೈ
56 ಕಾವೃತ್ತಿಃ|ಮುಗ್ಧಪರದ್ವಾಜಹರಿಭಟ್ಟ [ಜ] ಹರಿಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಋಕ್ಪುಷ್ಪ
57 ಸ್ವಾಲ್ಪಲಭಟ್ಟಜಕೇಶವಭಟ್ಟ ಸ್ಯೈಕಾವೃತ್ತಿಃ|ಋಕ್ಪುಷ್ಪಕಶಿಕಗಯಭಟ್ಟಜ
58 ಅಣ್ಣಯ ಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಋಕ್ಪುಷ್ಪಪಂಚರಿಭಟ್ಟಜವಿಷ್ಣುಭಟ್ಟಸ್ಯೈಕಾ
59 ವೃತ್ತಿಃ|ಯಜುಃಕೌಂಡಿಕನಾರಾಯಣಾತ್ಮಜವದ್ಧಿಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುಃ
60 ಕೌಂಡಿಸ್ವಾರಿಭಟ್ಟಾತ್ಮಜವಿಶ್ವೇಶ್ವರಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುಃ ಕಾಶ್ಯಪವಿಶ್ವೇಶ್ವರ
61 ಭಟ್ಟಜತಲ್ಲಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುರ್ಬಾದರಾಯಣಪೋ
62 ನಂತಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುರಾತ್ರೇಯವದ್ಧಿಭಟ್ಟಜಕಾಮವೇಸ್ಯೈಕಾ
63 ವೃತ್ತಿಃ|ಯಜುರ್ಬಾದರಾಯಣಪೋ
64 ತಾಕಾಮಯಾರ್ಜುನಾಗಯಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುರ್ಬಾದರಾಯಣಪೋ
65 ನುಸೋಮನಾಥಸ್ಯೈಕಾವೃತ್ತಿಃ|ಅಂತುಖ್ಯಕರು ಸವಸ್ತರುಬುತ್ವಿ
66 ಕ್ಕುಗಳುಕಲಾಚಾರ್ಯರುಸಹಜನ ಇಪ್ಪತ್ತೇಳ
67 ಕ್ಕಾವೃತ್ತಿ ೨೭ ಇಪ್ಪತ್ತೇಳಕ್ಕವರಹಗದ್ಯಾಣ ೧೧೦

IIIa—

- 68 ನೂಣಮಂಭತ್ತಬ್ರಹ್ಮಾಂಡಮಹಾದಾನತದಂಗಳೂದಾನವಾಗಿ
69 ಧಾರೆಯನಿಹಿಮಕೊಟ್ಟವೃತ್ತಿಮಂತಬ್ರಾಹ್ಮರು ಆಚಾರ್ಯರು ಋ
70 ಗ್ವಸಿಪ್ತ ಸೃಸಿಪಯಜ್ಞಸೂನುಗಂಗಾಧರಯಜ್ಞಸೃತಿ
71 ಸ್ತೋತ್ರವೃತ್ತಯಃ|ಬ್ರಹ್ಮಸ್ಯಯಜುರ್ನಿಕುಂಡಿವದ್ಧಿಭಟ್ಟಜ
72 ಕೃಷ್ಣ ಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ||ಸದಸ್ಯಯಜುರ್ಹಾರೀತರ್ತಾರ್ಕಿಕ
73 ಕಯಜ್ಞಸೂನುಹವಣಾಚಾರ್ಯಸ್ಯೈಕಾವೃತ್ತಿಃ|ಬುತ್ವಿಕ್ವಚತು
74 ವಿಂಶತಿಜನಾನಾಂವೃತ್ತಿಭಾಗೋಲಖಿತೆ|ಋಕ್ಪುಷ್ಪಕಶಿಕಗಯಭಟ್ಟಜ
75 ಟ್ವಾತ್ಮಜವಿಷ್ಣುಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಮುಗ್ಧಪರದ್ವಾಜಹರಿಭಟ್ಟ
76 ರಾಮೇಶ್ವರಭಟ್ಟಾತ್ಮಜಹರಿಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಋಕ್ಪುಷ್ಪ
77 ಸಭಾರ್ಗವಕೃಷ್ಣಭಟ್ಟಾತ್ಮಜತೀಕ್ಷ್ಣಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ
78 ಋಕ್ಪುಷ್ಪಪಂಚರಿಭಟ್ಟಾತ್ಮಜಪಂಚರಿಭಟ್ಟ
79 ಸ್ಯೈಕಾವೃತ್ತಿಃ|ಋಕ್ಪುಷ್ಪದ್ವೈಶ್ವೇಶ್ವರಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುಃ
80 ಜಪಾಂಡಿಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಋಕ್ಪುಷ್ಪಪಂಚರಿಭಟ್ಟಾತ್ಮಜಪಂಚರಿಭಟ್ಟ
81 ಭಟ್ಟಾತ್ಮಜಶ್ರೀಧರಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುರ್ಗೌತಮ
82 ಜನಾರ್ದನಭಟ್ಟಾತ್ಮಜಲಿಂಗಣಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುರ್ಗೌ
83 ತಮಗೋತ್ರಸ್ಯಕೇಶವಭಟ್ಟಾತ್ಮಜ ಕೃಷ್ಣ ಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯ
84 ಜುಃಕಾಶ್ಯಪಗೋತ್ರಜನೋಮನಾಥಯಜ್ಞಸೂನುಅಧ್ವರಿದೀಕ್ಷಿ

IIIb—

- 85 ತಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುಃ ಕೌಂಡಿಸ್ವೇಶ್ವರಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುಃ
86 ಪರಿದೀಕ್ಷಿತಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುರ್ಬಾದರಾಯಣಪೋ
87 ದ್ವಿಜಪಿಲ್ಲಾಪೊಯ್ಯು ಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುಃಕಾಶ್ಯಪಗೋತ್ರಜ
88 ಅಚ್ಯುತಭಟ್ಟಾತ್ಮಜಪುಲಾಕಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ|ಋಕ್ಪುಷ್ಪ
89 ಗ್ವೇಶ್ವರಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುಃಕಾಶ್ಯಪಗೋತ್ರಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯ
90 ಋಕ್ಪುಷ್ಪಪಂಚರಿಭಟ್ಟಾತ್ಮಜಪಂಚರಿಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ
91 ತಿಃ|ಯಜುಃಕೌಂಡಿಸ್ವೇಶ್ವರಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುಃ
92 ಸ್ಯೈಕಾವೃತ್ತಿಃ|ಯಜುರ್ಬಾದರಾಯಣಪೋ

- 93 ಸೃಜನತತ್ತ್ವಪ್ರಭುತ್ವಸ್ಯೈಕಾವೃತ್ತಿಃ | ಋಗಾತ್ಮೇ [ಯ] ಗೋತ್ರಸ್ಯಮಾಯಾ
94 ಣಾಯಜಲಿಂಗಣಸ್ಯೈಕಾವೃತ್ತಿಃ | ಸಾಮಕಾಶ್ಯಧರಣಿ
95 ದೇವಾತ್ಮಜಬಾಚಣಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಸಾಮವಸಿಷ್ಠಗೋತ್ರ
96 ದಂಷಾಯಕಯಜ್ಞಸೂಸುಸಾಯಿದೀಕ್ಷಿತಸ್ಯೈಕಾವೃತ್ತಿಃ | ಋಷಿ
97 ನಭಾರ್ಗವಗಂಗಾಧರಭಟ್ಟತ್ವಜವಿಠ್ಠಣ್ಣಾರ್ಯಸ್ಯೈಕಾವೃತ್ತಿಃ |
98 ಯಜುಃಕಾಶ್ಯಪಪೋಚಣಾಚಾರ್ಯಜನ್ಮಸಿಂಹಾರಾಧ್ಯಸ್ಯೈ
99 ಕಾವೃತ್ತಿಃ | ಯಜುರ್ಭಾರದ್ವಾಜನರಹರಿಭಟ್ಟಜಮಲ್ಲಿ
100 ಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುರ್ಹಾರೀತಪಿನಯಯಜ್ಞಸೂನು

IVa—

- 101 ಯಮಲಿದೀಕ್ಷಿತಸ್ಯೈಕಾವೃತ್ತಿಃ | ಯಜುರ್ಭಾರದ್ವಾಜನ್ಮಸಿಂ
102 ಹಭಟ್ಟಜಮೈಲಾರಭಟ್ಟಸ್ಯೈಕಾವೃತ್ತಿಃ | ಇತಿಚತುರ್ವಿಂಶತಿಋತ್ವಿ
103 ಗ್ವನಾಂಚತುರ್ವಿಂಶತಿವೃತ್ತಯಃ ಸಪ್ರಕಲಶಾಚಾರ್ಯಯಜುಃ
104 ಶ್ರೀವತ್ಸತಿಪ್ರವೋಯು ಬೋಲ್ಲವೋಯುಸ್ಯೈಕಾವೃತ್ತಿಃ | ಅಂತುಬ್ರ
105 ಹ್ಯಾಽದಾನದಆಚಾರ್ಯರುಬ್ರಹ್ಮರಸದಸ್ಯರುಋತ್ವಿಕ್ವುಗಳುಕಲಶಾ
106 ಚಾರ್ಯರುಸಹಬ್ರಹ್ಮರಜನ್ಮಕಂವೃತ್ತಿಶಿಂಕಂವರಹಗಂಗೆಂ ಉಭಯಂ
107 ತುಲಾಭಾರಬ್ರಂಹ್ಮಾಂಡದಾನದ ಆಚಾರ್ಯಬ್ರಹ್ಮರಸದಸ್ಯರುಋತ್ವಿಕ್ವುಗಳು
108 ಕಲಶಾಚಾರ್ಯರಸಹಬ್ರಹ್ಮರಜನಗಿಂಕಂವೃತ್ತಿಶಿಂಕಂವರಹಗದ್ವಾ
109 ಣಶಿಂಕಂವತ್ವಕ್ತಂಹೋಯಿಸಳನಾಡಆಸಂದಿಯವೇಂಥೆಯದಲುಗ್ಗು ನೂರಿ
110 ಯಸಾವಮನಹೋಬಳಿಯಹಿರಿಯಬಾಸೂರಚಿಕ್ಕಬಾಸೂರಗ್ರಾ
111 ಮವರಡಕಂ ಆಳರೇಬಿಂಕಂಕಂ ಹುಟ್ಟುವಳಿಮೂನೂಠನೂವ
112 ತ್ತಕ್ಕೆತೋಲಾಭಾರಮಹಾದಾನಬ್ರಹ್ಮಾಂಡಮಹಾದಾನತದಂಗಳೂದಾನ
113 ವಾಗಿ ಅಭಿನವಪ್ರತಾಪದೇವರಾಯಪುರವಾದಹಿರಿಯಬಾಸೂರಚಿಕ್ಕಬಾ
114 ಸೂರುಗ್ರಾಮವಂ ಡಕೆಸಲವಚತ್ಸುನೆಯವಿವರಹಿರಿಯಬಾಸೂರ
115 ಬಿಸಿಲಹಿಯನಡುವಣಿಸೀಮೆಯವಿವರ | ಈಶಾನ್ಯಾದಿಯಾಗಿತೆ
116 ಕಮುಂತಾಗಿಡದಮೂಡಣಿಸೀಮೆಬಡಗಟ್ಟೆಯ ಬಡಗಣ
117 ಕೋಡಿಯಬಳಿಯಕಲ್ಲು | ಅಲ್ಲಿಂದಂತೆಕಲುಬಡಗಟ್ಟೆಯ ಆಯೆ
118 ಹಿಯಿಸೀಮೆ | ಅಲ್ಲಿಂದಂತೆಕಲುಹಳ್ಳದತೆಂಕಣವನಗದಮಳೆಯನಟ್ಟಕ
119 ಳ್ಲು ಅಲ್ಲಿಂದಂತೆಕಲುದಾರಿಯಬಿದ್ದ ಕಲ್ಲು | ಅಲ್ಲಿಂದಂತೆಕಲು
120 ಬಡಗಟ್ಟು | ಅಲ್ಲಿಂದಂತೆಕಲು ಮಂಜಗಲ್ಲಿಯೊಳಗಣಹಾಸ
121 ಹಿಯಿಂಕಂಕಲುಮುರುಹಿನಮೂಲೆಯವಳಿಗಲ್ಲಿನಮುಂದಣ
122 ನೆಟ್ಟಕಲ್ಲುಹಿರಿಯಬಾಸೂರಕರಿಯಸಾಗಣೊಂಕನಹಳ್ಳನಡು
123 ವಣಿಸೀಮೆಯವಿವರಮೂಡಲಾದಿಯಾಗಿಪಡುವಮುಂತಾಗಿತೆ ಕಣಜ
124 ವಳಿಗಲ್ಲುಅಲ್ಲಿಂದಪಡುವಲು ಹೆದ್ದಾರಿಯಮೂಡಣಿರಟ್ಟಕಲ್ಲು ಅ
125 ಳ್ಲಿಂದಂತೆಕಲುಚಕ್ಕಬಾಸೂರಮಣ್ಣೇರಿನಡುವಣಿಸೀಮೆಯವಿವರತೆಂ
126 ಕಮುಂತಾಗಿಬೆಳುವಲದಕೆಹಿಯೊಳಗಣನಟ್ಟಸಾಲುಗಲ್ಲು ಅಲ್ಲಿಂ
127 ದಂತೆಕಲುಆಗ್ನೇಯದಮೂಲೆಯನಟ್ಟಕಲ್ಲುಅಲ್ಲಿಂದಪಡುವಲು
128 ನಡೆದಂತೆಕಣಿಸೀಮೆಚಕ್ಕಬಾಸೂರಕಾಮಸಾಗರದನಡುವಣಿಸೀ
129 ಮೆಯವಿವರಕೊಳನಮುಗ್ಗುಡ್ಡೆಯನಟ್ಟಕಲ್ಲುಅಲ್ಲಿಂದಪಡು
130 ವಲುಚಿಕ್ಕಬಾಸೂರಉಪ್ಪುಹುಣಿಸಮನವಣಿಸೀಮೆಯವಿ
131 ವರಅಲ್ಲಿಂದಂತೆಕಲಾದಿಬಡಗಮುಂತಾಗಿವಿದ್ದ ಮೊಹದಿಯಕೆ
132 ಳಗಣನಟ್ಟಕಲ್ಲುಅಲ್ಲಿಂದಬಡಗಲುಕಲನಹಳ್ಳದಬಳಿ
133 ಯವೊರಡಿ | ಅಲ್ಲಿಂದಬಡಗಲು ಕೊಳನಬಿದ್ದ ಕಲ್ಲು
134 ಅಲ್ಲಿಂದಪಡುವಲುಸಾಲುಗೊಳಮೇರಅಲ್ಲಿಂದಪಡುವ
135 ಉನ್ನೆಮುತ್ಯದಹಾಸಲೆಅಲ್ಲಿಂದಬಡಗಲುಹಿರಿಯಬಾಸೂ
136 ರಕಾಮನಕಹಿಯನಡುವಣಿಸೀಮೆಯವಿವರಹ
137 ಳ್ದೊಳಗಣವಂತೆಗಲ್ಲುಅಲ್ಲಿಂದಬಡಗಲುಕಗ್ಗಲ್ಲ
138 ಹಳ್ಳದೊಳಗಣಬೆಳುವರಅಲ್ಲಿಂದಬಡಗಲುಮಾಯವ್ವ
139 ದಮೂಲೆಯನಟ್ಟಕಲ್ಲು ಅಲ್ಲಿಂದಮೂಡಲುಹಿರಿಯಬಾಸೂರ
140 ಕದಗೆಹಿಯನಡುವಣಿಸೀಮೆಯವಿವರಅಲ್ಲಿಂದಪಡುವಲಾದಿಮೂ
141 ಡಮುಂತಾಗಿಈಶಾನ್ಯದಹಳ್ಳದಮೂಡಣನಟ್ಟಕಲ್ಲುಪರಿಯಂತ
142 ನಟ್ಟಸಾಲುಗಲ್ಲು ಸೀಮೆಇಂತೀಚತುಸ್ಸೀಮೆಯೊಳಗುಳ್ಳನಿಧಿನಿಕ್ಷೇಪ

- 143 ಜಲಪಾಪಾಣಾಕ್ಷೀಣಿಗಾಮಿಸಿದ್ಧ ಸಾಧ್ಯಾಪ್ಯಭೋಗತೇಜಸ್ವಾ
 144 ಮೃಸಹಿತವಾಗಿಪಂಪಾಕ್ಷೇತ್ರದಲುಕ್ರೀವಿರೂಪಾಕ್ಷದೇವರಸನ್ನಿಧಿಯುಹಿ
 145 ರಣ್ಯೋದಕಧಾರಾಪೂರ್ವಕಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿತುಲಾಭಾರದಬ್ರಹ್ಮಾಂಡದಾನದ
 146 ಪ್ರತಾಪದೇವರಾಯ ಪುರವಾದಸರ್ವವ್ಯಾನ್ಯಾಸಗ್ರಹಾರವಾಗಿತುಲಾಭಾರ
 147 ದಮಹಾಜನಂಗಳಿಗೆವಿರೋಧಿಸಂವತ್ಸರದಕಾರ್ತಿಕಶುದ್ಧ ಪುಷ್ಯಾಶರಭ್ಯ
 148 ಬಹ್ಮಾಂಡದಾನದಮಹಾಜನಂಗಳಿಗೆವಿರೋಧಿಸಂವತ್ಸರದಕಾರ್ತಿಕಶುದ್ಧ
 149 ದ್ವಾದಶೀಆಶರಭ್ಯವಾಗಿಧಾರೆಯನೆಪದುಕೊಟ್ಟ ವುಸುಖದಿಂಭೋಗಿಸುವುದು
 150 ಶ್ರೀವಿರೂಪಾಕ್ಷದೇವರಾಣಿ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ | ದಾನಾ
 151 ತ್ವಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ | ಏಕೈವಭಗಿನೀಲೋಕೇಸರ್ವಪಾಮೇವಭೂ
 152 ಭುಜಾಂ | ಸಭೋಗ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತವಸುಂ
 153 ಧಾರಾಂ | ಪಷ್ಕಿರ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ | ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ಯುಗಪಾಣಾಂಕಾಲೇ
 ಕಾಲೇಪಾ
 154 ಲನೀಯೋಭವದ್ಭಿಃ | ಸರ್ವಾನೇತಾನ್ಭಾವಿಸಂಪರ್ಥಿವೇಂದ್ರಾಭಯೋಭಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ |
 155 ಶಾಸನಲೇಖಕಃ
 156 ಲಿಖಿತಂರುಚಿರಾಕ್ಷರಂ . | ಶ್ರೀಸಂಗಮೇಶ್ವರ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
 157 ಶ್ರೀವಿರೂಪಾಕ್ಷ

35

ಅದೇ ನರಸಿಂಹಜೋಯಿಸರ ಮನೆಯಲ್ಲಿ ಓಲೆ ಪುಸ್ತಕದಲ್ಲಿ ಬರೆದಿಟ್ಟಿದ್ದ ತಾಮ್ರಶಾಸನದ ನಕಲು.

I (ಮುಂಭಾಗ)

- 1 ಕುಂಭಮಸ್ತು | ನಮಸ್ತುಂಗಿರಶ್ವಂಜಿಚಂದ್ರಚಾಮರಚಾರಮೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ||
 2 ಜಯತ್ಯನಾದಿನಿಧನಃ ಶ್ರೀಮಾರ್ಕಸ್ವಚ್ಛಂದಸ್ಸೂಕರಃ | ಯಸ್ಯದಂಷ್ಟ್ರಾಪ್ರಮಾಣೇನಜಙ್ಗು ನೂತನಮಂಕಜಂ | ಸ್ವ
 3 ಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರ್ಷ ೧೫೬೪ ಸಂದವರ್ತಮಾನನಂದನಸಂವತ್ಸರದಭಾದ್ರಪದ
 4 ಶುದ್ಧ ೧೫ ಭಾವಮಾಸರದಲ್ಲಿ ಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜಕಾಚಾರ್ಯ ವರ್ಯಪದವಾಕ್ಯಪ್ರಮಾಣಪರಾವಾರಪಾರಿ
 5 ಣಯಮನಿಯಮಾಧ್ಯಷ್ಟಾಂಗಯೋಗಿನಿರತರಾದಶೃಂಗೇರಿಪುರದಶ್ರೀಸಚ್ಚಿದಾನಂದಭಾರತೀಸ್ವಾಮಿಗ
 6 ಳವರೂಪಾರ್ವದಲ್ಲಿವಿದ್ಯಾರಣ್ಯಶ್ರೀಪಾದಂಗಳಿಗೆಹರಿಹರಮಹಾರಾಯರುವಿದ್ಯಾರಣ್ಯಪುರದಲ್ಲಿ ನೂ
 7 ರುವೃತ್ತಿಯನ್ನು ಆಗ್ರಹಾರಮಾಡಿಸಮರ್ಪಿಸಿದಲ್ಲಿಕಾಲವಶದಿಂದವಿಶಕಲಿತವಾಗಿಪ್ರಜಾಧರ್ಮ
 8 ದವರೂಪಭೂಮಿಗಳಿಗೆಪೂಗಾರಾಮಂಗಳಹಾಶಿಕೊಂಡುಬರುತ್ತಿದ್ದಲ್ಲಿಕೆಳದಿವಪ್ಪನಾಯಕರು ಪುನರು
 9 ದ್ಧಾರವಮಾಡಿಆಭೂಮಿಗಳನ್ನುವಿಚಾರಿಸಿಮುಠಾಪ್ರಕಾರದಲ್ಲಿಆಗ್ರಹಾರವಮಾಡಬೇಕೆಂದುನಮಗೆಜೇಳಿಕೊಂಡುನಂವು
 10 ಧರ್ಮಸಂಸ್ಥಾನವನ್ನು ಪರಿರಕ್ಷಿಸಿಕೊಂಡುಬಾಹ್ಯಮಯದಲ್ಲಿಕಾಶ್ಯಪಗೋತ್ರದಆಪ್ತಲಾಯನಸೂತ್ರದಯುಕ್ತಾ

(ಹಿಂಭಾಗ)

- 11 ಖೆಯಬಂಕನಕಟ್ಟೆಯನಾರಾಯಣಭಟ್ಟರಮಗತಿರುವಲಭಟ್ಟರಿಗೆಪಾಲಿಸ್ತದಾನಪಟ್ಟೆಯಕ್ರಮವೆಂತೆಂದರೆ ವಿದ್ಯಾರಣ್ಯ
 12 ಪುರದಲ್ಲಿದ್ವಿವಿವರಿಸಲ್ಪಿತವಾದಶಾಸನಸ್ಥವೃತ್ತಿಯುಪೋಗಿನಿವುಗೆಪಾಲಿಸ್ತಪ್ರಥಮಕಲ್ಪಿತವಾದವೃತ್ತಿ ೧೬ಕ್ಕೆ ೧೫
 13 ಹದಿನೈದುನವರಹಕ್ಶೇತ್ರದೇವರಮೇಲುಭಾಗದನಾಡದೇವಗೋಡಬೇಡಮಂಣನಕುಳದಲ್ಲಿಭತ್ತಲಿಂಟನಡುಭಾಗದನಾಡ
 14 ಸೂರಬೇಡಮಂಣನಕುಳದಲ್ಲಿಲಿಂ ೩೪ ಉಭಯಲಿಂ ೪೦ ನಾಲ್ವತ್ತುತೋಟಕೆಳಭಾಗದನಾಡಹಾಲಂದೂರಕೋಡ
 15 ಗದ್ದೆಯಲ್ಲಿಅಡಿಕೆಮರಂಪೊಂದನುಸಾವಿರಕಾವೃತ್ತಿಗೆಸಲುವಮನೆವಿದ್ಯಾರಣ್ಯಪುರಮೂಡಣಪಾಲಿನಲ್ಲಿಲಿಂ
 16 ಣಗಳಿವಿಶ್ವನಾಥಭಟ್ಟರಮಯಿನಂದಂಬಡಗಲಾಗಿಕಟ್ಟುವನಿವೇಶನದಿಂದಂತೆಕಲಾಗಿಮನೆಂದಂಕೆ
 17 ಕೋಲು೧೫ಹದಿನೈದುಮನೆನಿವೇಶನಸಹಾಸೋವೋಪರಾಗಪ್ರಾಣಕಾಲದಲ್ಲಿಶ್ರೀವಿದ್ಯಾರಣ್ಯಕಂಕರಪ್ರೀತ್ಯರ್ಥವಾ
 18 ಗಿಸಹಿರಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿಈತೋಟಕೆಳುನವಚತುಃಸೀಮೆವಿವರಮೂಡಲುಗದ್ದೆಯಿಂದಪಡುವಲು
 ತಂಕಲುಗ
 19 ದ್ದೆಂದಂಬಡಗಲುಸುವಲುಗದ್ದೆವಳಗೆನೆಟ್ಟಕಲ್ಲಿಂದಂಕುಗ್ರಹಾರಾಮಾಕ್ಷೇತ್ರದಮೇಳಗುಳ್ಳನಿಧಿನಿಕ್ಷೇಪಜಲಪಾಪಾಣಾಕ್ಷೀ
 20 ಣಿಗಾಮಿಸಿದ್ಧ ಸಾಧ್ಯಗಳಂಜಿಪ್ಯಭೋಗತೇಜಸ್ವಾಮ್ಯವನ್ನು ಈಕ್ಷೇತ್ರಕ್ಕೆ ಮನೆಹಾಡ್ಯಸಹಾನಿವುನಿಮ
 21 ಸಂತಾನಸಾರಂಪರ್ಯವಾಗಿಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿವುಬಂದಿನುಭವಿಸಿಕೊಂಡುಸಮಯವಿಳೆಪಗಳಲ್ಲಿ

II (ಮುಂಭಾಗ)

- 22 . . . ಕ್ರಿಯದಾನಪರಿವರ್ತನವಸಲಿಸಿಕೊಂಡುಬಹಿಯೊಂದುಪಾಲಿಸ್ತ ಶಾಸನಸ್ಥವೃತ್ತಿ ಭೂದಾನ
 23 ಆದಿತ್ಯಚಂದ್ರಾನನಿಲೋನಲಕ್ಷ ದ್ವಾರ್ಭೂಮಿರಾಪೋಹೃದಯಂಯಮುಕ್ತ ಅಹರ್ವಾತ್ರಾ ಉಭೇಚಸಂಧ್ಯೇ ಧರ್ಮಾ ಜಾನಾ
 ತಿಸ
 24 ರಸ್ಯವೃತ್ತಿಂ | ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತ್ತು ವಸುಂಧರಾಂಪಷ್ಕಿರ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯ
 ತೇಕ್ರಿಮಿಃ | ದಾನಪಾ
 25 ಲನಯೋರ್ಮಧ್ಯದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ | ದಾನಾತ್ಸರ್ವಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ |
 ಶ್ರೀವಿದ್ಯಾರಣ್ಯಕರ ||

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ಅದೇ ಕಡೂರು ಹೋಬಳಿ ಹೊಸಹಳ್ಳಿಗ್ರಾಮಕ್ಕೆ ಸುಮಾರು ಅರ್ಧವೈಲಿದೂರದಲ್ಲಿ ಬಸವ್ವನಮಗ
ತಿಮ್ಮಯ್ಯನ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—5'×1'

- | | |
|-----------------|--------------------------|
| 1 ಪೈಂಗಲಸಂವ | 7 ಕೊಟ್ಟಲುಂ |
| 2 ತ್ಸರದಮಾರ್ಗಸಿರ | 8 ಬಳಿಗದ್ದೆ ಕಲ್ಲುಶ್ರೀಶ್ರೀ |
| 3 ಕುಲಲಾಶ್ರೀಮ | 9 ಯಿದಕೆಆರುಅಳು |
| 4 ತುವೀರಾಪುರಕಿವ | 10 ಪಿಡವರುತಂ |
| 5 ವೊಡೆಯರುಪಟ್ಟಣ | 11 ಮಹಾಯಿಗತ |
| 6 ಸಾಮಿಪಾಲಿಸುವಗೆ | 12 ಪಿಡವರುಶ್ರೀ |

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ಅದೇ ಹೋಬಳಿ ಯಮ್ಮದೊಡ್ಡಿ ಬಂಗಲೆಯಿಂದ ಕಾಫಿತೋಟಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿಬೇಚರಾಕ್
ಗ್ರಾಮನಿವೇಶನದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—6"×1'—6"

- | | |
|------------------------|---------------------------|
| 1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ | 10 ಲೋಕಾವಾಪ್ತಿಯಾಗಬೇಕೆಂದು |
| 2 ಕುಳಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀ | 11 ತಮ್ಮಪ್ರಭುತ್ವಕ್ಕೆಗಳಗಾದಮ |
| 3 ಜಯಾಭ್ಯುದಯಶಕ | 12 ಲ . ಪಾಳ್ಯದಭೂಮಿಯಲಿ |
| 4 ವರುಷಗಳಿಗಿಂತಿಂಸಂ | 13 \|\| ಹೊಲವನ್ನು ಸರ್ವಮಾನ್ಯ |
| 5 ದಸಾಧಾರಣಸಂವತ್ಸ [೮] | 14 ವಾಗಿಸೊಮನಾಥದೇವರನ್ನೆ |
| 6 ಕಾರ್ತಿಕಬಿಳಿಶ್ರೀಮತು | 15 ವೇದ್ಯಕ್ಕೆ ಬಿಟ್ಟರ. ಇದಕೆ |
| 7 ಗಿರಿಯಪ್ಪನಾಯ | 16 ಅಳುಪಿಡವರುಗುರುದ್ರೋಹಿಗಳು |
| 8 ಕರುತಂಮಸ್ಸಾಮಿತಿರು | 17 ಶಿವದ್ರೋಹಿಗಳು |
| 9 ವೆಂಗಳಯ್ಯನವರಿಗೆಪುಣ್ಯ | |

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ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕರೆಹಳ್ಳಿ ಕಾವಲಿನಲ್ಲಿ ಮಾಸ್ತಿಗುಡಿಯ ಬಳಿ ನಟ್ಟಕಲ್ಲು.

(ಹಳಗನ್ನಡಪರ) (ಬಹಳಸವದಿದೆ)
(ಮೇಲುಭಾಗಹೋಗಿದೆ)

ಪ್ರಮಾಣ—2'—6"×1'—6"

- | | |
|---------------------------|------------------------|
| 1 . . ಪರ್ಮಾಡಿಗಾವುಣ್ಣನಾದ | 4 ಮಹಾಸತಿಯಾಗಿ |
| 2 . . ಳಪತಿಕಾದುವಲ್ಲಿಸಗ್ಗಲಯ | 5 ಅಕ್ಷಯಸೋಗಮಾನಾಂತವುಳ್ಳಂ |
| 3 . . . ಅವರಾಸತಿಕಲಿ . . | |

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ಅದೇ ಚಿಕ್ಕರೆಹಳ್ಳಿ ಕಾವಲಿನಲ್ಲಿ ಅಲದ ಮರದ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

3'—6"×1'—6"

- | | |
|-----------------|---------------------|
| 1 ಶ್ರೀಮತುಜೆಕ್ಕಣ | 5 ಬ್ಬರುತಪ್ಪಿದರೆಕ |
| 2 ನಾಯಕರು ಅಂ | 6 ತಯ |
| 3 ನದನಕೆಕೊಟ್ಟ | 7 ತಿಂದವರು |
| 4 ರುಯಿದಕೆಆರೊ | |

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ಅದೇ ಕಡೂರು ಹೋಬಳಿ ಕಂಪಸಾಗರದಿಂದ ಕಾರೇಹಳ್ಳಿ ಕಾವಲಿಗೆ ಹೋಗುವದಾರಿಯಲ್ಲಿ
ಗುಟ್ಟದಲ್ಲಿ ಬಂಡೆಮೇಲೆ ಬರೆದಿರುವುದು.

3'—6"×3'—6"

- | | |
|-----------------------|-------------------------|
| 1 ಶ್ರೀಮತುಖರಸಂವತ್ಸರದ | 5 ಬಿಟ್ಟಹೊಲ ಇದನು |
| 2 ವಯಿಣಾಖಬಂಗಲುಶ್ರೀಮ | 6 ಅಳುಪಿಡವರು ತಂಮತಾ |
| 3 ತುಚಂದಗೌಡನುಕಲ್ಲೇದೇ | 7 ಯಿಗತಪ್ಪಿದವರು ಶ್ರೀಶ್ರೀ |
| 4 ವರಿಗೆನಂದಾದಿಪ್ತಿಗಂದು | |

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ಅದೇ ಹೋಬಳಿ ದೊಂಬರಹಳ್ಳಿ ಹಳವೂರ ನಂಜನ ಮನೆಯ ಹಿತ್ತಲಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

5'x3'

- 1 ಶ್ರೀಮತುದೊಂಬರಗೋರವ
- ನಹಳ್ಳಿಗತ್ತಪ್ಪದವನಹಂ
- 3 ಡರನುಗೋವನಿಕ್ಕಿ ದವನಿಗೆ

- 4 ಕೊಟ್ಟರು ಇದಕೆ ಆರು
- 5 ಅಳುವಿದವರು ಬಾಯಲಿಗೋಮಾಂ
- 6 ಸತಿಂಬರು ಶಿವದಾಸ

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ಅದೇ ದೊಂಬರಹಳ್ಳಿಯ ಬಳಿ ಗದ್ದೆ ಯಲ್ಲಿರುವ ಪಾಳಂದೇವಾಲಯದ ನಿವೇಶನದಲ್ಲಿ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು.

5'x4'

(ಮೇಲುಭಾಗ ಕೆಳಭಾಗ ಪಾರ್ಶ್ವಸಹ ಬಡೆದು ಹೋಗಿದೆ)

- 1 ವನಾಸನದ ನಾಲ್ಕೇಣಪ ಪಟ್ಟಸನ್ತ
- 2 ಜಿಡೇವಕಿನಿಜಾಧಿನಾಥನನಾಂತ್ ಸತ್ತೊಡೆಬಪ್ಪಗವುಣ್ಣಂ
- 3 ಗಂಪಕಂಭೂನಾಥನ ತೆಯಿಂದಟ್ಟಿ
- 4 ಪ್ಪಿಜಾ . ಗತಟ್ಟ . ಟಿಯನಟ್ಟಿಯಿಂ

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ಅದೇಹೋಬಳಿ ಕಡೂರುಹಳ್ಳಿ ಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

4'-6"x2'-2"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾ
- 2 ಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಸತ್ಯಾಶ್ರಯಕುಳ
- 3 ತಿಳಕಳಾಳುಕ್ಕಾಭರಣಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾ
- 4 ಜ್ಯಮುತ್ತ ರೋತ್ತ ರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧನಾನೂಚಂದಾಕ್ಷತಾರಂಬರಂತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ
- 5 ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಣ್ಣೋಸ್ವರಂದ್ರಾರಾವತೀಪು
- 6 ರವರಾಧೀಸಂಯಾದವಕುಳಂಬರದ್ಭುಮಣಿಸವ್ಯಕ್ತಚೋಡಾ
- 7 ಮಣಿಮಲಪರೋಳ್ಗಂಡಾಧ್ಯನೇಕನಾಮಾವಳೀಸಮಾಲಂಕೃತರಪ್ಪಶೀ
- 8 ಮತ್ತಿಭುವನಮಲ್ಲ ಪೊಯ್ಸಳದೇವರುಗಂಗವಾಡಿತೊಂಭತ್ತಬು
- 9 ಸಾಸಿರಮಂದುಪ್ಪ ನಿಗ್ರಹಶಿಲ್ಪಪ್ರತಿಪಾಳನದಿನಾಳುತ್ತಾ
- 10 ಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮ
- 11 ಹಾಸಾಮಸ್ತ ಸಕಳಲಕ್ಷ್ಮೀಕಾಂತ ತ್ರಿಪುರಹರಲಬ್ಧವರ ಪ್ರಸಾ
- 12 ದಮ್ಯಗಮದಾಮೋದಂಪುಸಿವಸಾಮಸ್ತ ಕಂಜಕುಂಜರಂಶರ
- 13 ಣಾಗತವಪ್ರಪಂಜರನೇಜಿಯಂಗದೇವಸಾದಾರಾಧಕಗಣ್ಣ ಪ್ರಚಣ್ಣ
- 14 ನುಡಿವನ್ತೆಗಣ್ಣ ನಯ್ಯೂರ್ವರಕೋಟಿ ಶ್ರೀಮನ್ಮಹಾಸಾಮಸ್ತ ಮಲಪರೋಳ್ಗಂ
- 15 ಣ್ಣಚಟ್ಟಯ್ಯಂಗಳತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಚಾಳುಕ್ಕವಿಕ್ರಮವರ್ಷಂನ
- 16 ಯ ಈಶ್ವರಸಂವತ್ಸರದಪುಷ್ಯಮಾಸತದಿಗೆ ಬೃಹಸ್ಪತಿವಾರ
- 17 ದುತ್ತರಾಯಣಸಂಕ್ರಮಣದಂದುಕಡವೂರಬಸವಗಾವು
- 18 ಣ್ಣ ನಮಗಜೆಂದವಗಾವುಣ್ಣ ಚೆನ್ನ ವೇತ್ಸರವನೆತ್ತಿ ಸಿಬಟ್ಟ ಗದ್ದೆ
- 19 ಮತ್ತ ರೊಂದುಬೆದ್ದ ಲುಮತ್ತ ರೆಡುಗಾಣವೊಂದುಣ್ಣ
- 20 ನಿತುವನಾಘೋರಕಿವಪಂಡಿತಗ್ಗಿ ಧಾರಾಪೂರ್ವಕಂಮಾಡಿಬಿಟ್ಟ ಧರ್ಮ
- 21 ಮನಡೆಯಿಸಿದವಂಗೆ ಗಂಗೆಯೊಳಬಾಣರಾಸಿಯೊಳುಸಾಯಿ
- 22 ರಬ್ರಾಹ್ಮಣಗ್ಗಿ ಸಾಯಿರಕವಿಲೆಯಂಕೊಟ್ಟ ಫಳ ಈಧರ್ಮಮನಟವಪಾ
- 23 ಪಿಗಿಯಾತೀರ್ಥದೊಳಾಬ್ರಾಹ್ಮಣರುಮಕವಿಲೆಯಮನಟದದೋಪಸ್ವ
- 24 ದತ್ತಂಪವದತ್ತಾಂವಾಯೋಹರೇತವಸಂಧರಾಂ | ಪಟ್ಟಿವಂ
- 25 ಪಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ |

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ಅದೇಹೋಬಳಿ ತಂಗಲೆ ಗ್ರಾಮಕ್ಕೆ ಸುಮಾರು 1½ ಮೈಲಿ ದೂರದಲ್ಲಿರುವ ಹುಲಿಕಲ್ಲೆಂಬ ಬಂಡೆಯ ಮೇಲೆ.

(ಮೇಲುಭಾಗದಲ್ಲಿ ಜೈನವಿಗ್ರಹಗಳು ಕೆತ್ತಲ್ಪಟ್ಟವೆ)

- 1 ನವೋಹತ ಅಜಿತಕೀರ್ತಿಗಳು
- 2 ದೇವನಂಬ್ರಿತಿಗಳು
- 3 ಗುಣಸಾಗರಭಟಾರಕರು
- 4 ಕೀರ್ತಿಸಾಗರಭಟಾರರು
- 5 ಅಜಿತನೇನಭಟಾರರು
- 6 ಪ್ರಭಾಚಂದ್ರದೇವರು
- 7 ವಿಮಲಗುಣಬ್ರತಿಗಳು
- 8 ಅಜಿತನೇನಭಟಾರರು
- 9 ಶುಭಚಂದ್ರರು

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ಅದೇಹೋಬಳಿ ರಾಮಗೊಂದಿದೇವಾಲಯಕ್ಕೆ ಪೂರೈ, ಹಳ್ಳದ ಮೇಲುಭಾಗ ಈಚಲುಮರದ
ಬುಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—3" × 2'—3"

- | | |
|----------------------------|---------------------------------|
| 1 ಶ್ರೀಮತುಗಿರಿಯಪ್ಪನಾಯಕ | 5 ಸರ್ವಸಿದ್ಧಪಾಕಶಾಲೆಯಮಂಟ |
| 2 ರುಬಿಲಾಂಶಕೋಟಿಬ್ರಹ್ಮಾಂಡ | 6 ಪಸೇವೆಸಕವರಿಷಂಗಲು ೧೫೪೮ನೆಡ್ಡ |
| 3 ನಾಯಕಶ್ರೀಮತುಅನಾದಿಮೂರ್ತಿ | 7 ಯಸಂವತ್ಸರಮಾಘಶುಕತುರ್ದಶಿಮ |
| 4 ದೇವತಾಸಾರ್ವಭೌಮರಾಮೇದೇವರಿಗೆ | 8 ಹಾದಿನ ಶ್ರೀರಾಮನಾಥ ಶ್ರೀಶ್ರೀಶ್ರೀ |

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ಅದೇ ಕಡೂರು ಹೋಬಳಿ ಪಟ್ಟಣಗೆರೆ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕೆಂಕೆರೆ ಏರಿಯಮೇಲೆ ನಟ್ಟ ಉತ್ತರದಿಕ್ಕಿನಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—6" × 2'—6"

- 1 ಶ್ರೀ ನಮಸ್ತುಂಗಪಿರಶ್ಚ ಬಿಜಂದ್ರಚಾವರಚಾರವೇ | ತ್ರೈ
- 2 ಲೋಕೈನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ |
- 3 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಶ್ರಯಂಶ್ರೀಪೃಥ್ವಿವಲ್ಲಭಮು
- 4 ಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂದ್ರಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕು
- 5 ಳಂಬರದ್ಭುವಣಿಸಮ್ಯಕ್ತಚ್ಚಡಾಮಣಿಮಲೆರಾಜರಾಜಮೂಲಪರೋಳುಗಂಡನಿ
- 6 ಪಂಕಪ್ರತಾಪಚಕ್ರವರ್ತಿಹೊಯಿಸಣವೀರಸೋಮೇಶ್ವರದೇವರುದೊಚಲೆಬಿಡಿನಲಿ
- 7 ಸುಖದಿಂಪ್ರಪ್ಪಿರಾಜ್ಯಾಂಗೈಯ್ಯುತ್ತವಿದ್ವಲ್ಲಿಕೇಮಳಂಬಿಸಂವಳರದಕಾರ್ತಿಕಶುದ್ಧ ೫೮ಶ್ರೀ
- 8 ಮದನಾದಿಯಗ್ರಹಾರಧರ್ಮಸೂರಕಾಪುಪುರವಾದಹಟ್ಟಣಗೆಣಿಯಶ್ರೀ
- 9 ಅಸ್ಸನಾಥದೇವರಿಗೆ ಶ್ರೀಕಾರ್ಯ್ಯದೀವಿಗೆಬೀಜಹೊನ್ನಬಡ್ಡಿಯಲು ನಡವಂತಾಗಿದೇ
- 10 ಸಾಂತರಿಸಾಕುಪತರು ಮಾಮಂತಾಗಿಭಕ್ತರಬೀಡಿಬರಸಿದಸಾಸನಅಂಪುಂಚೆ
- 11 ಗಳಕೇಸಿಯಂಣ ೧|| ಮುಮಾಟುಪಡಿವಿಸ್ವೇಶ್ವರನಮಗಪ್ರಳಿಯಂಣ್ಣ ೧|| ಬತ್ತಿ
- 12 ಅಪ್ಪಸಟ್ಟಿಯಮಗ ಬೈರೈಯಗದ್ಯಾಣ ೧|| ಮಾಳಚಿಕ್ಕಯಮದಬಿಡಿಗೊಡಬೋರಗ ೧
- 13 ರಾಜವೊಯ್ಯವಂದಸಟ್ಟರವಗ್ರಿರಮನೇವಗ ೧|| ರಾಜಗೊವುಡಿಸೋಮೇ
- 14 ಯನಮಗರಾಜಯಗ ೧|| ಪಿಡ್ಡಗೆ ಆಳ್ವನುಪಣ ೫|| ಚರಂಗಂಡಿ ಚಂ
- 15 ದ್ರಭುಶೂದೇವರಮಗ ಆಳುವದೇವಪಣ ೫|| ಮುಮಾಟುಪಡಿದಕ್ಷಿಣಾಮೂಲೆಅಂ
- 16 ಡಯಪ ೫|| ಹಿರಿಯಿರುಳದ ಹತ್ತಿಯಕಾಳಯನಮಗಸಿರಿಸೆಟಪ ೫ದಾ
- 17 ರವಸಿರಾಮದೇವನವಗಪರಮಾಳುದೇವಪ ೫|| ಹೆನ್ನಾಡಿದೇವರ . . . ಪೋಚೆ
- 18 ದೇವಪಾಲಕೊಟ್ಟುಕಣಿಯನಾರಯಪ ೫ ಈ ರುಂಗುಂಡಿಚಂದ್ರಭೂಶಣತಂಮಂಣ ೧||
- 19 ಸಂಕರನಾರಣ್ಣನಮಗಅಣ್ಣರಾಮದೇವಗ ೧|| ಮಾದನಹಟ್ಟಿಯಮಾಲೋಜನ
- 20 ಮಗಅಟ್ಟೀಜಗ ೧|| ಅಲಗೈಮಾಚನತವ್ಯ ಕಳೆಯಪ ೫|| ಜೋಳಪರಮಾಳದೇವ
- 21 ನಮಗಚೆಂಪಿಳ್ಳೆಗಂ|| ನಂಬುಂಡಿಸಟ್ಟಿಯರಮಾಗ್ಗ ಸರೋವರಚ್ಚನಾಯರುಪ ೫||
- 22 ವಾಕಾಂಡರಾಸಿದೇವರುಪ ೫|| ಸುಶ್ವರಮಾಧವಭಟ್ಟರಮಗಸಿವದೇವಪ ೫|| ಬಳಗಾಪನೂ
- 23 ರಸಿರಿಯತಿಪ್ಪಯ್ಯನಮಗನಾಗಯ್ಯಪ ೫|| ಹಾಲಿಸಟ್ಟಿಯ ಮಗತಲ್ಲಿಗಹರಿಹರ
- 24 ಪು|| ಸುಖದಮಾಚಯ್ಯಪ|| ಬೋಮೆಯಸಾವಂತನಮತಯ್ಯಪ ೫|| ಎಕರದರಾ
- 25 ವುತರುಗ ೧ ಪ ೫|| ಸಿವಪಾದದಯಪ ೫|| ಹದಿಯಕೆಣಿಯಸೇನಬೋವಕ್ಕಯ್ಯಪ ೫||
- 26 ಮುನೆಂಳಿಮಯ್ಯಕೋಡಿಪ ೫|| ಅಲಪ ೫|| ಮುಣಯಪ ೫|| ಕೇತಗೊಡಿಕೇತಪ ೫||
- 27 ಈ ಯುಣಿ ವಿಸ್ವೇಶ್ವರಪೂಗಿರಿಯಣ್ಣ ನಅಳಿಯನಾರಣದೇವನಗಯ್ಯಬಾಚಯ್ಯಗದ್ಯಾಣ ೫||
- 28 ಮುನೂಟುಪಡಿಕುಣಿಸೋಮನಾಥಪ|| ನಿಂಟಿ ವಿಸ್ವೇಶ್ವರದೇವರಮಗಪರಮಾಳುದೇವಪ ೫||
- 29 ಎಣಿದೂರಯ್ಯನಮಗಕಡಾಚಪ|| ಕಾಕಂಬಿಟುಕೋವಾಂಡಗ ೧ ಮುನೂಟುಪ
- 30 ಡಿಕೊಪ್ಪಪ|| ನಾಲೂರಬಿಟ್ಟಪ ೫|| ಮುಪುಪತನೋವಯಾದಿಪ ೫|| ಪಪುಂಡಿಪಿರಿಯಬೈ ಹ
- 31 ಸಾಲೆಂಗಳೊಳಿತ್ತ ಅಣತಿಗರಾಯ ತೊಂಡಬೆಳಪಮಾಕಕಾಸಿವಿಸ್ವೇಶ್ವರಪ ೫|| ಉಯುಣಿಅಣುಗ
- 32 ಮುಪ್ಪತಾಪುತರೂರಗಾವುಡಿ ಅಯಪ ೫|| ಬೆದಲೂರ ಅಣುಪಮೂನಾಡಹೋಬಳಪ ೫||
- 33 ಗಾವುಡರಸಂಕಗ ೧|| ಸಗರ . . . ಸಾಭಪ್ಪವಿಕಮಪ ೫ಮಾಧ
- 34 ವಗ ೧|| ನಿಚಲಣಪ ೫ ಕೋಟೂರಾಮನದೇವಗ ೧ ಸೀರೆಯಬೆವಡಿಸೆ
- 35 ಟಗ ೧|| ಈಚಣ ಹಗ್ಗಡೆ ೧ ಹೂಡೊಂಟ . . . ಮೂಡಣದೇಸದಾನವಮಾಪುಕೋಂ
- 36 ಡಬಿಟ್ಟರು . . . ಅಂಜನೇಯರಾವದೇವಗಂಪ ೧ ಸೀಗೈಯಹರಿಯಣ್ಣ ೧ ಪ
- 37 ಆದಯ್ಯನಮಗ ಅಪ್ಪನಾಥಪ ೫

(ಮೇಲುಭಾಗದಲ್ಲಿ ಬರೆದದ್ದು ಸವೆದುಹೋಗಿದೆ)

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ಅದೇ ಕೆಂಕೆರೆ ಏರಿಯಮೇಲೆ ನಟ್ಟ ಮತ್ತೊಂದು ಕಲ್ಲು.

ಪ್ರಮಾಣ—5'—3" × 2'—9"

- 1 ನಮಸ್ತುಂಗಕಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ
 - 2 ಭಾಯಸಂಭವೇ | ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಧ್ವೀವಲ್ಲಭಮಹಾರಾಜಾ
 - 3 ಧಿರಾಜಂಪರಮೇಸ್ವರಂ (ಪರಮೇಸ್ವರಂ) ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವ
 - 4 ಕುಳಾಂಬರದ್ಭುವಣಿಸರ್ವಜ್ಞ ಚೂಡಾಮಣಿಮಲೆರಾಜರಾಜಮೂಲಪರೋಳುಗಂಠಾಸ
 - 5 ಹಾಯಸೂರಕದನಪ್ರಚಂಡವಿಕಾಂಗವೀರಸನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗಮಲ್ಲಜಲದಂಕರಾಮಮಗರರಾಜ್ಯ
 - 6 ನಿರ್ಮೂಲಿಗನಃಚೋಳುರಾಜ್ಯಪ್ರತಿಷ್ಠಾ ಚಾರ್ಯಾನುಮಪ್ಪಹೋಯ್ಯಣಸೋಮೇಸ್ವರದೇವರೂಪಾಚಲೇವೀ
 - 7 ಡಿನಲಿಮುಖಸಂಕಥಾವಿನೋದದಿಂಪ್ರಧ್ವೀರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಿದ್ವಲ್ಲಿಸ್ವಸ್ತಿ ಶ್ರೀಶೋಭಾಕೃತುಸಂ
 - 8 ವತ್ಸರದಪುಷ್ಯಸುಧಪಾಡವಿತಿವಾರದಂದುಧರ್ಮ್ಯ ಸೂರ್ಯಕಾಶಿಪುರವಾದಹಟ್ಟಣಗಿಣಿಯು
 - 9 ಶ್ರೀಅಸ್ವನಾಥದೇವರಶ್ರೀಕಾರ್ಯದಂದಂದಾದೀವಿಗೆ . . . ಬೀಜಹೊಂನಬಡ್ಡಿಯಲು
 - 10 ಮು . . ವದಪ್ಪ . . ಗೆಕೊಂಡುಬೀರಣಸೆಟ್ಟಜಕ್ಕಯ್ಯಸೆಟ್ಟಬಳವಿಸೆಟ್ಟಯರಾಯ
 - 11 ಹರಿಸೆಟ್ಟಯ . . . ಸೂಳಯಚಕ್ರಮುಪ್ಪಸೀರಯ . . . ಪಂಚಾಚಲ
 - 12 ದೇವಪುಷ್ಪಹೊನ್ನೆಯ . . . ಪಣಪ್ಪ ಅಕ್ಕ ಸಾಲೆಬಮ್ಮೋಜನಮಗಮಾದಿವೋಜಪು
 - 13 ಧರ್ಮ . . . ರಿಸೆಟ್ಟಕಲ್ಲಪಮಾದಯ್ಯನಮಗಗೋಪಯಂಸಂಕರೋಜನಮಲ್ಲೋಜಗಂ
- (ಮುಂದೆ ಬರವಣಿಗೆಇಲ್ಲ)

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ಅದೇ ಪಟ್ಟಣಗಿರೆ ಗ್ರಾಮದ ಪಾಳುಸೋಮನಾಥ ದೇವಾಲಯ (ಸೂರ್ಯನಾರಾಯಣ ಶಾಸ್ತ್ರಿಗಳ ಹೊಲ) ದ ನಿವೇಶನದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ—3'—6" × 1'—9"

- | | | |
|--------------------|------------------------|------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾ | 6 ಮಾನಕುತ್ಯರಂವಳರದ | 11 ನಾತದೇವರಿಗೆಕೊಟ್ಟಧರ್ಮ |
| 2 ಭೈದಯ | 7 ಶ್ರಾವಣಶುದ್ಧಂಗಳುಕ್ರೀಮ | 12 ದಪಾಕಿಅರುಅಳುಪಲಿ |
| 3 ಶಕಶಾ | 8 ತುಮುತಗದಕಾಳಿನತಿಂಮ | 13 ಅಳುಪಿದರೆವಾಣರಾಸಿಯ |
| 4 ಲಿವಾಹನಶಕವರುಪ | 9 ಣ್ಣ ನಾಯಕರಮಕ್ಕಳುಚೆಂ | 14 ಲಿಕಪುಲೆಯಕೊಂದವರು |
| 5 ರಿಕ್ಷಿಸಂದುವರ್ತ | 10 ನಂಣನಾಯಕರುಸೋಮ | |

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ಅದೇ ಕಡೂರ್ ಹೋಬಳಿ ಚಿಕ್ಕಪಟ್ಟಣಗಿರೆ ಗ್ರಾಮದಸಂಗೀತ್ವರ ದೇವಾಲಯದ ಮುಂದಿನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—9" × 2'—3"

- 1 ನಮಸ್ತುಂಗಕಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ || ತ್ರೈ
- 2 ಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ |
- 3 ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳಶ್ವರ
- 4 ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಯಾದವಕುಳಾಂಬರದ್ಭುವ
- 5 ಮಣಿಸಮ್ಯಕ್ತ್ವಚೂಡಾಮಣಿಶರಣಾಗತವಪ್ರಪಂಜರಸಮ
- 6 . . . ಮಲಪರೋಳುಗಂಠತಳಕಾಡುಕೋಳು
- 7 ಲಕೋಂಗುನಂಗಲಿಗಂಗವಾಡಿನೋಳಂಬವಾಡಿಬುಚ್ಚಂಗಿಬಂಕಾಪುರ
- 8 ಬನವಾಸಹಾನುಂಗಲುಹಲಿಸಿಗೆಗೊಂಡಭುಜಬಳವೀರಗಂಗೆ
- 9 ಪ್ರತಾಪಶ್ರೀನಾರಸಿಂಹಹೋಯ್ಯಳದೇವರುನಿಜವಿಜಯರಾ
- 10 ಜಧಾನಿದೋರಸಮುದ್ರದನೆಲವೀಡಿನೋಳುಗಂಗವಾಡಿತೊಂಭತ್ತಪುಸಾ
- 11 ಯಿರಮುಮಂದುಷ್ಯನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳನದಿನಾಳುತ್ತಮಿರಶ್ರೀ
- 12 ಸಕವರಿಪ್ಪಸಾಸಿರದತೊಂಬತ್ತೆರಡನೆಯಸರ್ವಧಾರಿಸಂವತ್ಸ
- 13 ರದಪಾಲ್ಗುಣಶುದ್ಧ ಪಾಡಿವಸೋಮವಾರದಂದುಸ್ವಸ್ತಿಯಮನಿಯ
- 14 ಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಪ
- 15 ರಾಯಣಸಮಾಧಿಸೀಲಗುಣಸಂಪನ್ನರಪ್ಪಚತುರ್ವೇದ
- 16 ಪಾರಾವಾರಪಾರಂಗತರುಂಸಂಸ್ತುತಸಮಸ್ತಶಾಸ್ತ್ರವಿಸ್ತಾರಕರು
- 17 ಮಪ್ಪಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಂಧರ್ಮಸೂರ್ಯಕಾಶಿಪುರನಾನಾರ್ವ
- 18 ರುಮಪ್ಪಸಮಸ್ತಮಹಾಜನಂಗಳುಕಾರುಣ್ಯದಿಂದಪ್ರಭುತ್ವಮಂಕುಡ

- 19 ಶ್ರೀಮತುಸಮಸ್ತ ಗುಣಸಂಪನ್ನರು ಅಪ್ಪವಿನಯಶಿಖಾಮಣಿಯು
 20 ಸೋಮೇಶ್ವರಸಮಯಪಾದಾರಾಧಕರುಮೆನಿಸಿದಸಿಂಗಿನೆಟ್ಟೆಯಪು
 21 ತ್ರರಪ್ಪಜಕ್ಕುಗಾವುಂಡನಕ್ಕೆ ಗಾವುಂಡನುಬರುವಪಟ್ಟಣಗೆಟಿಯಲ್ಲಿ
 22 ಈಶಾನ್ಯಸ್ಥಳದಲ್ಲಿತಮ್ಮಯ್ಯನಹೆಸರಲುಸಿಂಗೇಶ್ವರದೇವ
 23 ರಕೆವಲಿಂಗಪ್ರತಿಷ್ಠೆಯಮಾಡಿದೇವಾಲಯವುಂ
 24 ನಿರ್ಮಾಣಮಾಡಿಸಿದಲಿಬೆಳಗಾವುಂಡನಮಗಜಕ್ಕಯ್ಯಂವಿ
 25 ಪ್ಪುದೇವರಪ್ರತಿಷ್ಠೆಯಮಾಡಿಆದೇವರಗೃಹಮಂನಿರ್ಮಾಣಮಾ
 26 ಡಿಸಿತಮ್ಮಯ್ಯನುಮುಪ್ಪಜಿಣಿಯಮಾಳಗೌಂಡ
 27 ನುಸೂರ್ಯದೇವರಪ್ರತಿಷ್ಠೆಯಮಾಡಿಆದೇವರಗೃಹ
 28 ಮಂನಿರ್ಮಾಣಮಾಡಿಸಿದಅವರಳಿಯನಪ್ಪಬೂವಗಾವುಂಡ
 29 ಮಂಟಪವರಂಗಮಂಗೆಯ್ಸಿದಂತುತಮಸಮಸ್ತಗೋತ್ರದ
 30 ದೇವಾಲಯವಂನಿರ್ಮಾಣಮಾಡಿಆದೇವರ್ಗೃಹಸೂಡರುನಿತ್ಯ
 31 ಪೂಜೆಖಂಡಸ್ತುತಜೇಷ್ಠೋದ್ಧರಕ್ಕೆ ಪೋಜಿಯಗೆಟಿ 35 ಸ್ತಗುಣಸಂಪನ್ನರಂಲಾಕುಳಾಗಮಪಾರಾವಾರಭಾರಗ
 32 ಮೊದಲೇರಿಯಲ್ಲಿಗದ್ದೆ ಅಖುಮತ್ತರುಆಕೆಟಿಯ 33 ರಪ್ಪಹಟ್ಟದಗೆಟಿಯಪಂಚಮಠದಸ್ಥಾನದಾಚಾರ್ಯರಪ್ಪ
 33 ಬಡಗಣದೆಯಲ್ಲಿಬಿದ್ದ ಮತ್ತರೆರಡುಕವನುದೇ 37 ಅಕ್ಷರಶಕ್ತಿದೇವಪುತ್ರಕಲ್ಯಾಣಶಕ್ತಿ ಪಂಡಿತರಕಾಲಂತೊ
 34 ವರ್ಗನಮಕ್ಕಿವಾಯಂಬಿಟ್ಟುಆಶಿವಸ್ಥಾನವಸ್ಥಿಸ್ತಿಸಮ 38 ಳದುಧಾರಾಪೂರ್ವಕಮಾಡಿಕೊಟ್ಟರುಸ್ವದತ್ತಾಂಪರ
 (ಮುಂದೆಕಟ್ಟಡದಲ್ಲಿ ಸೇರಿದೆ)

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ಅದೇ ಚಿಕ್ಕಪಟ್ಟಣಗೆರೆಗ್ರಾಮದ ಸಂಗಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲಿನ ಎಡಭಾಗ
 ಮತ್ತು ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

(ಎಡಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದೂ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದೂ ಎರಡೂ ಸೇರಿ ಒಂದು ಶಾಸನವಾಗಿದೆ)

- 1 ನಮಸ್ತುಂಗಶಿರಸ್ತುಂಗಚಂದ್ರಚಾಮರತಾರ
- 2 ನೇತ್ರೈಲೋಕ್ಕನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯನಂಭ
- 3 ವೇದಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಶ್ರೀಮತ್ಪ್ರತಾಪಚಕ್ರವರ್ತಿಹೊ
- 4 ಯಸಣಭುಜಬಲವೀರನಾರಸಿಂಹದೇವರಸರುದೋ
- 5 ರಸಮುದ್ರದನೆಲೆವೀಡಿನೊಳುಸುಖಸಂಕಥಾವಿನೋ
- 6 ದದಿಪ್ರೇಮದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿದ್ವಲ್ಲಿಪ್ರಭವಸಂವ
- 7 ತ್ಸರದಪ್ರಥಮಜ್ಞೇಷ್ವಬಂಂಬ್ರಹವಾರದಂದ್ರಶ್ರೀಮ
- 8 ತುಮಚ್ಚೇರಿಪಂಚಮವರಾಚಾರ್ಯಂದೂಶಕರಗಂಡಕಲಿ
- 9 ಯಂಗವೀರಭದ್ರಅನಂತದೇವರಮಗಚಂದ್ರಭೂಷಣವೇವ
- 10 ಉಕ್ಕಲ್ಯಾಣದೇವರುಅವರಮಗಅನಂತದೇವರಮಗಅ
- 11 ವರತಮ್ಮಚಿಕ್ಕ ಕಲ್ಲಪ್ಪಇಂತೀನಾಲ್ವರೂಶ್ರೀಮದನಾದಿಯ
- 12 ಗ್ರಹಾರಂಧರ್ವಸೂಜಿಕಾಪಿಪುರವಾದ(ಪ)ಟ್ಟಣಗೆಟಿಯ
- 13 ಲುರುಪಟ್ಟಣಗೆಟಿಯತುಮಸಿಂಗೇಶ್ವರದೇವಸ್ಥಾನವ
- 14 ತಾವುಬರಿಗೊಳದದೇವರಮನೆಯ್ಯನಮಗಚಿಕ್ಕಜೀಯ
- 15 ಆತನಮಗಅಲ್ಲಾಳಜೀಯಪಂ . . . ನಜೀಯಕುಂಬಜೀಯ
- 16 ಗಳಿಗೆತುಮಸ್ತುಗ್ರೀಪುತ್ರಜ್ಞಾತಿಧನಿಕದಾಯಾದ್ಯನು
- 17 ಮತದಿಂದಾರಾಪುರಸ್ಸರವಾಗಿ ಆ . . . ಕಲ್ಲಯ್ಯಗಳು
- 18 ಸಿಂಗೇದೇವಸ್ಥಾನದಶ್ರೀಕಾರ್ಯಕೆ . . . ತೇಜಸ್ವಾನ್ಯಗೃಹಜ್ಞೇತ್ರನಿಧಿನಿ
- 19 ಕ್ಷೇಪಸಿದ್ಧಸಾಧ್ಯಆಗಾಮಿಬಳಿಸಹಿತಆಚಿಕ್ಕ
- 20 . . . ಅಲ್ಲಾಳಜೀಯಹೊಂನಜೀಯಕುಂಬಜೀಯರು
- 21 ಗಳಕ್ಕೆಯಲುತುಕಾಳೋಚಿತಕ್ರಯವ್ರಬ್ಬಗದ್ಯಾಣಂಅಯಿ
- 22 ವತ್ತೊಂದನೂಸೋಮಜೀಯ ಕಲ್ಲಜೀಯ . . . ಅನಂತಜೀಯ ಕಲ್ಲಯತುಮನಾ
- 27 ಲ್ವರುಕೂಡಿಕೊಂಡುಆಚಿಕ್ಕ ಜೀಯಅಲ್ಲಾಳಜೀಯಹೊಂನಜೀಯಕುಂ
- 24 ಬಜೀಯಂಗಳಕಾಲಂತೊಳದುಧಾರಾಪೂರ್ವಕಮಾಡಿಕೊಟ್ಟರುಸ್ವದತ್ತಾಂಪರ
- 25 ದೇವರಸ್ಥಾನಕ್ಕೆ . . . ಆಚಂದ್ರಾರ್ಕತಾರಂಬರಂಸ
- 26 ಲಿಸುವ. ಇಂತಪ್ರದಕಸಾಕ್ಷಿಗಳು

(ಮುಂದೆ 8 ಪಂಕ್ತಿಗಳಲ್ಲಿ ಕೇವಲ ಹೆಸರುಗಳಿವೆ)

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ಅದೇ ಚಿಕ್ಕಪಟ್ಟಣಗೇರೆಯ ಸಂಗಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ಇರುವ ಶಾಸನದ ಬಲಭಾಗದಲ್ಲಿ
ಬರೆದಿರುವುದು.

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಪಾತ್ರ್ಯವ
- 2 ಸಂವತ್ಸರದವೈಶಾಖಸುದ್ಧ
- 3 ದಂದುಶ್ರೀ
- 4 ಮದನಾದಿಯಗ್ರಹಾರಂ
- 5 ಧರ್ಮಸೂಚಿಕಾಪುರವಾದ
- 6 [ಪ]ಟ್ಟಣಗೇಜಿಯನಂತವೈ . . .
- 7 ಜೇಯರಮಗಜಂದಿಜೇಯ
- 8 ಅನಂತಆತನವದವೆಗೆ
- 9 ಜೋರವೆಯಾಕೆಯಮಗಳುಚಂ

- 10 ದವೆಯಂತಿನಿಬರುಸ್ತು
- 11 ಪುತ್ರಜ್ಞಾತಿದಾಯಾದ್ಯಾನು
- 12 ಮತದಿಂಪಟ್ಟಣಗೇಜಿಯಸಿಂಗೇ
- 13 ಶ್ವರದೇವರಾಮೃತಪಡಿ
- 14 ಜೇಯ
- 15 . . . ಕೇಜಿಯ
- 16 . . . ಕಾಲು . . . ಧಾರೆಯನೇ
- 17 ದುಕ್ಕೇಟ್ಟರುಶ್ರೀನಿಬರೇಶ್ವರ

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ಅದೇ ಕಡೂರು ಹೋಬಳಿ ಬಾಣೂರು ಗ್ರಾಮದ ಕಲ್ಲೇದೇವರ ಪಾಳು ದೇವಾಲಯದ ನಿವೇಶನದಲ್ಲಿ
ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—5' × 2'—9"

- 1 ನಮಸ್ತುಂಗಕಿರಣಂ ಬಿಜಂದ್ರಚಾಮರ ಶ್ರೀಲೋಕೈನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭ
- 2 ವೇಸ್ವಸ್ತಿ ಸಕಕಾಲಾತೀತಸಾಸಿರದಮೂವತ್ತೆರಡನೆಯಸರ್ವಧಾರಿಸಂವ
- 3 ಪಾಠಸುದ್ಧಪಂಚಮಿಸೋಮವಾರದನ್ನು ಶ್ರೀಮನ್ಮಹಾಮುಣ್ಣಿಗಳೇಸ್ವರ
- 4 ತ್ರಿಭುವನಮಲ್ಲಬಲ್ಲಾಳಹೊಯ್ಸಳದೇವರುಗಂಗವಾಡಿತೊಂಭತ್ತಪುಸಾಸಿರ . . .
- 5 ತೋಸದಿಂಪರಿಪಾಳಿಸುತ್ತಿದ್ದರನ್ನು ತತ್ಪದಪದ್ಮೊಪಜೇವಿರಿಪುಬಳ
- 6 . . . ಸಿವಪಾದಸೇಖರಂದೇವ . . . ತಕ್ಕುವಿದ್ಯಾಬಳದೇವಂ . . . ಸಮರ
- 7 ದಸಾಹಿತ್ಯವಿದ್ಯಾವಿನೋದವ್ಯುಗಮದಾಮೋದನಿತ್ಯಾದಿನಾಮಾವಳೇಸಮಾ . . .
- 8 ರಪ್ಯಶ್ರೀಮನ್ಮಹಾಬಳ . . . ಸಾಮಂತಬೋವ್ಯಾಣಬಾಣವುರದ ಮೂಲಸ್ಥಾ
- 9 . . . ಸ್ವಸ್ತಿಯಮನಿಯಮಾದಿಗುಣಸಂಪನ್ನರೂಕಳಾಮುಖಪ್ರತಿಬದ್ಧರು . . .
- 10 ಸಿವದ್ರೋಹಸಂಹರಣರುನಿತ್ಯಾದಿನಾಮಾಳೇವಿರಾಚಿತರಪ್ಪಗೀಬರ್ಪ [ಣ]
- 11 ಶಕ್ತಿಪಂಡಿತರಕಾಲಂಕಚ್ಚಿಧಾರಾಪೂರ್ವಕಂಮಾಡಿ ಇಮ್ಮಿತ್ತರುಗದ್ದೆಯ
- 12 ಲಿವತ್ತ . . . ದೆದ್ದಲೆಯಂಕೊಟ್ಟಂಮಂಗಳಮಹಾಶ್ರೀತೋಜಿಯ ತಡಿಯ
- 13 ಬೆದ್ದಲೆಯತ್ತಿಯಲ್ಲಿಬಿಟ್ಟಗದ್ದೆಮತ್ತರೊನ್ನದೇವರಮುಂದೆಚಿ
- 14 ಮತ್ತರೊನ್ನದಿನ್ನುಬಿಟ್ಟಗದ್ದೆಮತ್ತರಡು ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರ
- 15 ಸ್ವಸ್ತಿ ಸಹಿತಶ್ರೀಮತ್ಪ್ರಗಡೆರಾಜಮಯ್ಯಂಗಳುಮೂಲಸಾ
- 16 ನದದೇವರಮುಂದೆ ಮೊದಲೇರಿಯಲ್ಲಿಬಿಟ್ಟಗದ್ದೆಖಂಚುಗುಂದುಮಂಗಳವಹಾಶ್ರೀ
- 17 ಹರಗಿರಿಯಚಂದ್ರಬಾಬದಸುರಸರಿದವ್ಯುತಾಂ
- 18 ಬುರಾಸಿವೇಳಾಭಯಶಃಪರಿಕರಮಂಪಡೆದವಿಸ್ತರದಿಂಗೀಬರ್ಪ
- 19 ಣಶಕ್ತಿ ಪಣ್ಣಿತದೇವ ಸ್ವದತ್ತಾಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧ
- 20 ರಾಸಪ್ಪಿವ್ವಾರಿಪಸಹಸ್ರಾಣಿಪಿಪ್ಪಾಯಾಂಜಾಯತೇಶ್ರೀಮಿಃ
- 21 ಪ್ರಿಯದಿಂದಿಸ್ತಿದನೆಯ್ದ ಕಾವಪುರುಷಂಗಾಯುಂಜಯಶ್ರೀ
- 22 ಯಮಕ್ಕುವಿದಂಕಾಯದೇಕಾಯ್ವಪಾಹಿಗುರುಕ್ಷೇತ್ರಂಗಳೊ . .
- 23 ವಾರಣಾಸಿಯೊಳೆತ್ತೀಟಮುನೀಂದ್ರರಂಕವಿಲೆಯಂವೇದಾಧ್ಯರಂ
- 24 ಕೊಂದದೊಂದಯಶಂಸಾರ್ಗಮಿದೆನ್ನ ಸಾಜಿದಪ್ರವೀ
- 25 ಶೈಲಾಕ್ಷರಂಧಾತ್ರಿಯೇಳೆ ||

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ಅದೇ ತಾಲ್ಲೂಕು ಸಕ್ಕರೇಪಟ್ಟಣದ ಹೋಬಳಿ ಬಾಣೂರು ಗ್ರಾಮದ ಕಲ್ಲೇದೇವರ ಪಾಳು
ದೇವಸ್ಥಾನದ ನಿವೇಶನದಲ್ಲಿರುವ ಶಾಸನದ ಕಲ್ಲಿನ ಬುಡದಲ್ಲಿ ಬರೆದಿರುವುದು.

- 1 ಈಶ್ವರಸಂವತ್ಸರದ ಪುಷ್ಯಮುಂ
- 2 ಕಲಿದೇವರಿಗೆ ಕಬಳ
- 3 ದೇವರ . . . ಕಾಲುವೆಗಳೆಬೆದ್ದಲೆಕೊಳಗಗತಮ್ಮಹಳ್ಳಿಯಲಿಬಿಟ್ಟಬೆದ್ದಲೆ
- 4 ಅಲ್ಲಿಯೆಕೇಜಿಯ ಬಾಣವುರ ಹೊಲವೇರಿಯಲಿ ಮತ್ತರರಡನು
- 5 ದೇವರಿಗೆಬಿಟ್ಟಬೆದ್ದಲೆ

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ಅದೇ ಬಾಣೂರು ಶಾಸನದ ಬುಡದಲ್ಲಿ ಬರೆದಿರುವುದು

- 1 ವಿಕ್ರಮಸಂವತ್ಸರದ ಅಶ್ವಯುಜಸು
 - 2 ಸಂಚಾರೋದಯವಾರದಂದು ಚಿರಟ್ಟಿಯಕೆಱಿಯಬಾಣವುರದಹೊಲನೆಗೆ . .
 - 3 ನಾರಗವುಂಡನವುಗನೋವುಗುಂಡನುಹಾಲುಬತ್ತಕಟ್ಟುಗಳೆದುದೇ
 - 4 ಬೆದ್ದಲೆಅರವತ್ತರುಹಿತ್ತಲಕೆಱಿಯಕೆಳಗೆಕೇಶವದೇವರಗದ್ದೆ .
- (ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

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ಅದೇ ಬಾಣೂರು ಅಗ್ರಹಾರದ ಹಿಂದೆ ಹುಲಿಯಣ್ಣನಮಗ ಕರಿಯಣ್ಣನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—6" × 3'—0"

- 1 ನಮಸ್ತುಂಗಕಿರಕ್ಕುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ
- 2 ಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಧ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿ
- 3 ರಾಜಪರಮೇಶ್ವರದ್ವಾರಾವತೀ ಪುರವರಾಧೀಶ್ವರಯಾದವಕುಳಂಬರದ್ಯುಮಣಿ
- 4 . . . ಗಂಡಕದನಪ್ರಚಂಡನಸಹಾಯಶೂರನೇ ಕಾಂಗವೀರಶನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗ
- 5 ಮಲ್ಲಚಲದಂತರಾಮವಯೀರಿಭಕೇರಿರವಮಗರಾಜ್ಯನಿರ್ಮೂಲನ
- 6 ಭುಜಬಳವೀರಬಲ್ಲಾಳದೇವರುಡೋರಸಮುದ್ರದನೆಲೆವೀಡಿನೊಳು
- 7 . . . ಪ್ರಭುತ್ವದೊಳುಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯಕವರುಷ . . . ವಿಜಯಸಂವತ್ಸರದಚಯಿತ್ರ . . . ಸುದಂದು
- 8 . . . ಪ್ರಭುಜಕ್ಕಣಗೊಡುಗಳು ಬೊಮ್ಮಲೇಶ್ವರದೇವರ ಪ್ರತಿಷ್ಠೆಯಕಾಲದೊಳು
- 9 . . . ಸಹಿತ ಸಪೆವಾರವಾಗಿ
- 10 . . . ಬಾಣೇಶ್ವರದೇವರಗದ್ದೆಯಂಬಡಗೆ ಬೆದ್ದಲೆ
- 11 . . . ಸಲುವಂತಾಗಿ ಮಾಡಿಕೊ
- 12 ಟ್ಟರು (ಮುಂದೆಸವೆದುಹೋಗಿಸುತ್ತರಾಂಕಾಣುವದಿಲ್ಲ).

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ಅದೇಸಕ್ಕರೆಪಟ್ಟಣರ ಹೋಬಳಿ ದೇವನೂರು ಸಿದ್ದೇಶ್ವರದೇವಾಲಯದಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—0" × 3'—0"

- 1 . . . ವಸಂವತ್ಸರದಕಾರ್ತಿಕಸುಂಭಿಲ್ಲಾ
- 2 ಸ್ವಸ್ತಿಶ್ರೀವೀರಪ್ರತಾಪ ಅಚ್ಯುತರಾಯಮಹಾರಾ
- 3 ಯರೂ ಪೃಥ್ವಿರಾಜ್ಯಂಗೈಯುವಲ್ಲಿ ಹಿಂದೆ
- 4 ವಿಜಯಸಂವತ್ಸರದಲು
- 5 ದೇವಗಣಿಕೆಯಗೆ
- 6 ಸರ್ವಮಾನ್ಯವಾಗಿ ಬಿಟ್ಟುಧಾರಾಪೂರ್ವಕ
- 7
- 8 ಅಳುಪಿದವರು ರುಚ್ಚೇ
- 9 ಸಾಸಿರಕವಿಲೆಯಕ್ಕೊ
- 10 ದಪಾತಕಕೆಹೋಹರು

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ಅದೇ ದೇವನೂರು ಕೆರೆಕೆಳಗೆ ಚಿಕ್ಕದೇವನೂರು ಬಳಿ ಇರುವ ಕಾಲುವೆ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—3" × 2'—0"

- 1 . . . ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಶಸ್ತಿ ಸಹಿತಂ
- 2
- 3 ವಿಜಯಸಂವತ್ಸರದಮಾರ್ಗಸಿರಸುಂಗುವಾರ ಬೊಮ್ಮಗೌಡನಮಗ
- 4 ಮಾಯ್ಯಂಕಳ್ಳರಬೀಡಿಂಗತಟ್ಟಿಹುದುತ್ತಂ ಶ್ರೀಕಲ್ಲಿನಾಥ

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ಅದೇ ಹೋಬಳಿ ಕಬಳಿ ಗ್ರಾಮದ ಕಲ್ಲೇದೇವರಪಾಳುದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ—3'—0" × 1'—9"

- | | |
|-------------------------------------|---|
| 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀಕೃಷ್ಣ | 6 ವಳಿಸಮಾಳಂಕ್ರಿತರಸ್ವ ಸೋಯಿದೇವರಂರಾಜ್ಯಂ |
| 2 ಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರ | 7 ಗೈಯುತಿ ದ್ವಲ್ಲಿವಾರಗವುಂಡನಮಗಚಿಕ್ಕ ಗವುಂ |
| 3 ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಯಾದವಕ್ಕುಂಬ | 8 ಡಂತುಹುಹುಯ್ಯಲಲಿಕಾದು |
| 4 ರದ್ಯಮಣಿಸಮ್ಯಕ್ತ ಚೋಡಾಮಣಿಮಲೆರಾಜ | 9 ಸತ್ತೊಡೆಆತನಮಗನೇಚುಕುಕಲ್ಲಿಸಿಲಿಸಿದಂಶ್ರೀಶ್ರೀಶ್ರೀ |
| 5 ರಾಜಮಲಪರೋಳುಗಂಡಾಡ್ಯನೇಕನಾಮಾ | |

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ಅದೇ ಕಲ್ಲೇದೇವರ ಪಾಳುದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—0" × 1'—9"

- | | |
|---|------------------------|
| 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತ ಶ್ರೀಮತ್ಪ್ರತಾಪ | 4 ಆತನಮದನಳಿಗೆ |
| 2 ಚಕ್ರವರ್ತಿ ರಾಜಾಧಿಪತಿಸೋದೇವರಸರು | 5 |
| 3 ಗೌಡಂಕಾದುವಲ್ಲಿಮಲೋಜನುಬಿಟ್ಟಂ | |

ಅದೇ ಕಲ್ಲೇದೇವರ ಪಾಳುದೇವಾಲಯದ ಹಿಂದೆ ನಟ್ಟ ಕಲ್ಲು.

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ಪ್ರಮಾಣ—3'—0" × 1'—3"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾ
- 2 ಜರಾಜಪರಮೇಶ್ವರ
- 3 ಬ ಕ್ಕಣ್ಣ ನೊಡೆಯರ.
- 4 ಗೈಯುತಿ ದ್ವಲ್ಲಿ
- 5 ಮಹಾಪ್ರಭು ಶ್ರೀಸೋಮೇಶ್ವರ
- 6 ದೇವರ ಶ್ರೀಕಾಯ್ಯಕ್ಕ
- (4 ಪಂಚೈ ಕಾಣುವದಿಲ್ಲ)
- 7 ಜೇಯರಕಯ್ಯಲುತತುಕಾಲೋಚಿತ
- 8 ಜನಂಗಳ
- 9 ದೇವರನಂದಾದೀವಿಗೆ ಆಗುಮಾಡಿಕೊಂಡು
- 10 ಕೈಯುಲುಆಗುವ
- 11 ಮಗಂದೇವರ ಧಾರಾಪೂರ್ವಕಂಮಾಡಿಕೊ
- 12 ಟ್ಟರುಕುಧರ್ಮಮನಕೆದವನು ಸ್ವ
- 13 ದತ್ತಾಪರದತ್ತಾಂವಾ ಯೋಹರೇ
- 14 ತಿವಸುಂದರಾಂ
- 15 ಸುಮಹಚ್ಚಕ್ಕಂ
- 16 ಸಾಮನ್ಯೋಯಧರ್ಮ
- 17 ಕಾಲೇಪಾಲನೀಯೋಬವಧ್ವಿ ಸರ್ವಾನೇತಾನ್ಯಾ
- 18 ವಿನಃಪಾತ್ಥಿವೇಂದ್ರಾ

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ಅದೇ ಕಬಳಿಗ್ರಾಮದ ಒಳ ಜೈನವಿಗ್ರಹದ ಪೀಠದಸುತ್ತಲೂ ಬರೆದಿರುವುದು.

- 1 ಯರಂಗುಳಸಂ ಕ್ಷೇತ್ರತಕಣಿನಪುವ
- ಮರಸಹಿತಮತಲುಕಯಿದೂಣಪ್ಪಕಯಿಸುತ್ತಲು
- ಗವುಂಡನಮಗನೇಮಧಮ್ತನಡವಂನಾಗಿಕೊಟ್ಟರು
- ದಂದು ಣ
- ಪಂಡಿತರಾಮಪ್ಪಯನು
- ನೇಮಯನುಪ್ರಜೆಗೌಡ
- ಅಳಿಯಮಲೆಯಗೆಬೊಂಮ
- ಧಾರೆಯನಪದುಕೊಟ್ಟ

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ಅದೇ ಸಕ್ಕರೆಪಟ್ಟಣದ ಹೋಬಳಿ ಬಹುಸಮುದ್ರದ ವೀರನಾರಾಯಣ ದೇವಾಲಯದ
ಮುಂದಣ ತಳಪಾದಿ ದಿಂಡುಕಲ್ಲಿನಲ್ಲಿ.

- | | |
|--|--------------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಬಹುಧಾನ್ಯಸಂವತ್ಸರದಫಾಲ್ಗುಣಸುಂಟುಶ್ರೀ | 5 . . . ನಾಡಪೂಜೆಯಂಕೊಂಡುಬಿಟ್ಟಕ್ಕೆ |
| 2 ಮದನಾದಿಯಗ್ರಹಾರವಾದಬಹು | 6 ಯಿಮೂಡಣಹರಗುಮೇಖಿಯಾಗೆ |
| 3 ಸಮುದ್ರದಲೇಷಮಹಾ | 7 ಯೆಂಬಡಗಣಹಾಸಣಿಯಿಂಮತ್ತರೊಂದು |
| 4 ಜನಂಗಳುಹಾಲಿಕವಜನಕೆಜಿಯುಮತ್ತ | 8 ಮಂಕೊಟ್ಟರು |

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ಅದೇ ತಳಪಾದಿಯ ಮೇಲಣ ಪಟ್ಟಿಯಲ್ಲಿ.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮ ನಡವಂತಾಗಿಬಿ
2 ಸವೊಂದಪಾದಪೂಜೆಯಮಾಡಿಕೊಟ್ಟರು ಅಚಂದ್ರಾರ್ಕತಾರಂ
3 ಟ್ಟಕೆಯಿಂಪಕ್ಕಸಾಲಿಕಣ್ಣಿಯವೂರುಂಬಕೆಯಬಡಗಣಬೆದಲೆ
(ಮುಂದೆ ಚಕ್ಕೆ ಎದ್ದು ಹೋಗಿದೆ)

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ಅದೇ ತಾಲ್ಲೂಕು ಬಿದರೆ ಹೋಬಳಿ ಕೆರೆಸಂತೆ ಬಳಿ ಹೇಮಗಿರಿ ಬುಡದಲ್ಲಿರುವ ಸಿದ್ಧರಮಠದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ—5'—3" × 2'—9"

- 1 ನಮಸ್ತುಂಗಳಿರಬ್ಬಂ ಬಿಚಂದ್ರಚಾಮರಾಜೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂ
2 ಭವೇ | ಶ್ರೀಕಾಂತಾರ್ಯದುಕುಳಂತ್ಯಾ ಕಾಂತರದೊಳುಕಾಸ್ತು ಭಾದಿಗಳವೊಲುಪಲರಂಲೋಕೋಪಕಾರ
3 ಪರಿಣತ | ರೇಕೀಕೃತಸಕಳರಾಜಗುಣರವ್ವರ್ಗಂ | ಸಳನೆಂಬನಾಗೆಯಾದವಕುಳದೊಳ್ಳುಲಿಪಾಯಕಂಠುಮು
4 ನಿಪುಲಿಯಂಪೊಯ್ಯಳಯೆನೊಯ್ದು ದಣಿಂಪೊಯ್ಯಳವೆಸರವಸಿಂಧವಾಗತದ್ವಂಶಜರೊಳು
5 ವಿನಯಂಪ್ರತಾಪಮೆಂಬೀಜನನಾಥೋಚಿತಚರಿತ್ರಯುಗದಿಂಜಗದೊಳಜನನುನಮೆನ್ನಿನೆಗ
6 ಲ್ಲಂವಿನಯಾದಿತ್ಯಂಕಮಸ್ತು ಭುವನಸ್ತುತ್ಯಂ || ಆತಂಗತಿಮಹಿಮಂಹಿಮಸೇತುಮಾಖ್ಯಾತ
7 ಕೀರ್ತಿಗೆಮೂರ್ತಿಮನೋಜಾತಂಮದ್ಧಿ ತರಿಪುನೃಪಜಾತಂತನು ಜಾತನಾದನೆಜಿಯಂಗೆನಿಪಂ || ಬಲ್ಲಿದರವ
8 ನೀಪತಿಗಳೊಳಿಲ್ಲಂಧರ್ಮಾರ್ಥ ಕಾಮಸಿದ್ಧಿವೊಲವನೀವಲ್ಲಭರಾತನತನಯಬ್ಬ ಲ್ಲಂಗಳೆಂಬಿಟ್ಟ ದೇವನುದ
9 ಯಾದಿತ್ಯಂ || ಮೂವರರಸುಗಳೊಳಂತಾಂಭಾವಿಸಮಧ್ಯಮನದಾಗಿಯುಂನಿರಗುಣನದು
10 ಭಾವದಿನುತ್ತಮನಾದಂಭಾವಿಭವದ್ವೈತವಿಷ್ಣು ಸ್ವಪಾಳಂ | ಮಲೆಯಂಸಾಧಿಸಿಮಾಣ್ಡಿನೇತಳ
11 ವನಂಕಾಂಚೀಪುರಂಕೊಯತೂಮ್ಮಳಿನಾಡಾತುಳುನಾಡುನೀಲಗಿರಿಯಂ ಕೋಳಲಮಾಕೊಂಗುನಗಿಲಿ
12 ಯುಚ್ಚಂಗಿವಿರಾಟರಾಜನಗರಂವಲ್ಲೂರಿವೆಲ್ಲಂಭೂಷಾಬಳದಿಂಲೀಲಯಸಾಧ್ಯಮಾದವಣೆಯಾವ್ವಿಷ್ಣು
13 ಕ್ಷಮಾಪಾಲನೋ | ಅನ್ನಿನಿಸಿದವಿಷ್ಣು ಮಹೀಕಾಂತನತನಯಂನಯಾನುರೂಪೋಪಾಯಂಸಂತತ
14 ಭುಜಪ್ರತಾಪಾಂಕೃತಪರಂನಾರಕಿಂಹನಾಹವಶಿಂಹಂ || ಸಕಳಕಳಾಪರಿಪೂರ್ಣಂಸಕಳೋವ್ವಿಗಿನಯನ
15 ಸುಖದನಕಳಂಕಂಮತ್ತಕುಟಿಲನಪೂಜ್ಯಗುಣಶೀತಕರಂಬಿಲ್ಲಂಗಳದೇವನುದಯಂಗಿಯಂಸ್ವಸ್ತಿ ಸ
16 ಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾರುಂಡಳೇಶ್ವರಂಧ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕು
17 ಳಂಬರದ್ವೈಮಣಿಸಮೃಕ್ತಚೂಡಾಪುಣಿಮಲೆಪರೊಳು ಗಂಡತಳಕಾಡುಕೊಂಗುನಗಲಿಗಂವಾ
18 ಡಿನೋಣಂಬವಾಡಿಬನವಾಸಿಹಾನುಂಗಲ್ಲಂಚಂಗಿಗೊಂಡಭುಜಬಳವೀರಗಂನನಹಾಯ
19 ಶೂರಶನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗಮಲ್ಲಚಲದಂಕರಾಮಸ್ಸಂಕಪ್ರತಾಪಚಕ್ರವರ್ತಿಹೊಯ್ಸಳ
20 ವೀರಬಲ್ಲಂಗಳದೇವರುದೋರಸಮುದ್ರದನೆಲೆವೀಡಿನೋಳುದುಪ್ಪನಿಗ್ರಹಶಿಷ್ಯಪ್ರತಿಪಾಳನಂಗೆ
21 ಯ್ದು ಸುಕಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ | ನೂಡಲುಪಂಚಳಿಸಿತ್ತ ಕಾಂಚಿ
22 ಪಮಪಲಘೋಳಿಟ್ಟ ದಂಭೋಧಿಯದ್ಗೊಡತ್ತಗದಚೇರದೇಶವನಿತುಂಪಾಂಡ್ಯವನೀಮಂಡಲಂಕಾ
23 ಡೊಳುಕೂಡಕೆರಳ್ದ ಹೊಕ್ಕಡಗಿದತ್ತುದ್ಧಾ ಮಸಂಗ್ರಾಮದೊಳುಕೋಡಿಟ್ಟಂತೆಬದ್ಧಂಕವನ್ನರೊ
24 ಳರೇ ಲ್ಲಂಗಳೊಳುಪಾಲನೋ | ಪಡೆದಳ್ಳುಗ್ಗಲದೇವಿಮುನ್ನೆಜಯಸಿಂಹೋವೀರನೊಳುಸಾ
25 ಮ್ಯಮಪಡೆದಳುಕಾಂತಲದೇವಿಮುತ್ತೇಡಳೇಶ್ರೀವಿಷ್ಣು ಭೂಪಾಳನೊಳುಪಡೆದಳ್ಳೇತಳದೇ
26 ವಿವ್ಯಂಭನೋಬಿಲ್ಲಂಗಳೊಳುಪಾಲನೋ || ಪಡೆದಮ್ಯವರುಮೂವರಸಿಯರುಸಾಭಾಗ್ಯಭಾ
27 ಗ್ಯಂಗಳಂ || ಕುಡಿದುಘೋಡ್ವಂಶತವಿಸದಾರಘಂಶನತ್ರಿಬ್ರಬಾಣದಿಂದುಡಗದದೇವದಾ
28 ನವೆಂಬಂಕಡೆಯಲುಕಪದ್ಧರ್ಭಂಗವಂಪಡೆಯದಪೇಯವಾರಿಪರಿಪೂರಿತವಸ್ತವಂಶತ
29 ಸೆಯ್ಯೆಯೊಳುಪೊಡೆಯಲರಾತನಿಪ್ಪಮರವಾರಿಧಿಯೆಂಬುದವಿಷ್ಣು ವಾದಿಧಿ || ಆಲವಣ
30 ಆರಾಕ್ಷಾಶಾಯವಿಲುಳಿತವದನೆತ್ರಬಾಹವಾನಳವೆಸಗುಂಕಲಿಯುಗವಿಷ್ಣು ಸಮುದ್ರಂ
31 ಜಳಧರವಿಲಿಳಿತಂಕಮಂಗಳಚರಿತಂ | ಪದ್ಧಿಯನಗಸ್ತುನಾಪೋಶನವಂವಾಡದೊಡೆ
32 ಬಿಜ್ಜಿವೊಂದಂಬುಧಿಯಂವನಜಭವಂಸವೆದನೊಪೇಳನೆವಿಷ್ಣು ಸಮುದ್ರವದುಸಮುದ್ರ
33 ವನಿಳಿಕು || ಶ್ರೀಮದ್ವಾರ್ಧಿಪರಿತಧಾತ್ರಿಗತುಳಂವಿಪ್ರಪ್ರಸಾದೋದ್ಧಾಮವಿಷ್ಣು ನೃಪಾಳಕಂ

- 34 ಪದವಿನಿಂಟಿಟ್ಟ ಗ್ರಹಾರಂಲಸದುಗ್ರಾಮಂವಿಷ್ಣು ಸಮುದ್ರನಾಮವಿದಹೂಳುಮಿಕ್ಕಿ ದ್ವರೇರು
 35 ಗೃಜುಸ್ಸಾಮಾಥವ್ಯ ಣವೇದಪಾರಗರಿ ವರುನಾಲ್ಪಾ ಬ್ಬರುವ್ವಿಶ್ವರರು | ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾ
 36 ಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಪಾರಾಯಣಜಪಸಮಾಧೀಲಗುಣಸಂಪನ್ನ
 37 ರಪ್ಪಶ್ರೀಮತುಪಿರಿಯಗ್ರಹಾರಂಶ್ರೀವಿಷ್ಣು ಸಮುದ್ರದಶೇಷಮಹಾಜನಂಗಳು
 38 ಶಕವರ್ಷಗಂಟಿನೆಯಪ್ಪ ವಸಂಪತ್ಸರಚೈತ್ರಶುದ್ಧ ಪಂಚಮಿಸೋಮವಾರವಿಷುಸಂಕ್ರಮಣ
 39 ದಂದುಶ್ರೀಸಿದ್ಧೀಶ್ವರದೇವಸ್ಥಾನಮಂಶೈವಾಗಮವಿಶಾರದರಪ್ಪಶಿವಬ್ರಾಹ್ಮಣಲಾಳವಂದಿ
 40 ಭಟ್ಟರಕಾಲಂಕಚ್ಚಿ ಧಾರಾಪೂರ್ವ ಕಂಮಾಡಿಕೊಟ್ಟ ರುದೇವರಂಗಭೋಗಕ್ಕೆಂಬಿಟ್ಟದತ್ತಿಬನದತೋ
 41 ಟಸಲಗೆವೊಂದುಕೊಳಗಹತ್ತನಾಲ್ವತ್ತರಬಯಲತೆಂಕಣಕಡೆಯಲುತೋಟಗದ್ದೆ ಸಲಗೆಯೆ
 42 ರಡುಕೊಳಗಹತ್ತುಮೂಡಗೋಡಿಯಲುಗದ್ದೆ ಸಲಗೆವೊಂದುಹೊಸಬಯಲಲುಗದ್ದೆ ಸಲಗೆವೊಂದು
 43 ಹರಿಯಾಹನಕೆಣಿಯಹಿಂದೆಬಿದ್ದೆಲುಮತ್ತ ರೊಂದುಯಿಂತೀಸ್ಥಾನವನುಲಾಳವಂದಭಟ್ಟರಸುಪುತ್ರ
 44 ಕುಲದೀಪಕನಪ್ಪಚೆಂಗೊಟ್ಟ ಮಹದೇವತನ್ನ ಸೋಸೆಯಮದವತ್ತಾ ಮರಭಟ್ಟರಕಾಲಂಕಚ್ಚಿಧಾರಾಪೂ
 45 ವರ್ಕಂಮಾಡಿಕೊಟ್ಟನುಯಿನ್ನೀಧಮ್ಮ ಫಮಂಪ್ರತಿಪಾಳಿಸಿದಗ್ಗೆ ಫಗಂಗೆಯತಡೆಯಲ್ಲಹಶ್ರಕಪಲೆಯಂವೇದಪಾ
 46 ರಗರಪ್ಪಬ್ರಾಹ್ಮಣದೊಡನಂಮಾಡಿದಫಲವಕ್ಕು ಕ ಧಮ್ಮ ಫಮಂಕೆಡ್ಕಿದವಪಂಚಮಹಾಪಾತಕನಕ್ಕು ಸ್ವದತ್ತಂಪರ
 47 ದತ್ತಂವಾಯೋಹರೇತವಸುಂಧರಾಂ | ಪಷ್ಠಿ ವರ್ಷಸಪ್ತಸ್ರಣಿವಿಷ್ಣುಯಾಂಜಾಯತೆಕ್ರಮಿಃ ದೇಕಸರಸುಪು
 48 ಮಾಡಿದರೂವಾರಿಸುಲೋಜಹೊಯ್ದ ಶಾಸನಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

ಕೋಲಾರ ಡಿಸ್ಟ್ರಿಕ್ಟ್‌ನ ಶಾಸನಗಳು.

ಬೌರಿಂಗ್‌ಪೇಟೆ ತಾಲ್ಲೂಕು.

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ಬೌರಿಂಗ್‌ಪೇಟೆ ಹೋಬಳಿ ಅಂಕಂಡಹಳ್ಳಿಯಲ್ಲಿ ಮುನಿಯಪ್ಪನಿಗೆ ಸೇರಿದ ಹೊಂಗೆಮರಗಳ ಕಾನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3' × 2½'

- | | |
|-----------------------|----------------------|
| 1 ಸ್ವಸ್ತಿ ಅಕ್ಷಯಸಂವತ್ಸ | 6 ವುಕಿಂದ್ರೀಮತುಭಾಸ್ಕರ |
| 2 ರವಲಪಾಧಬಗಿರಲ್ಲಾಶ್ರೀ | 7 ಪ್ವಗಾರಿಕಿಣಿನಪುರೋ |
| 3 ಮತುತಿರುವಂಗಳನಾಯ | 8 ಹಿತಮಾನ್ಯಮಡಿಪಂ |
| 4 ನಿಗಾರುಅಂಕಂಡಪಲ್ಲಿಕು | 9 ದುಮುಂಡುಕುಹರಿ |
| 5 ಚೆಲೆ ಹನುಮನಚೆಚು | 10 ಹರಾದುಲುಸಾಕ್ಷುಲು |

66

ಅದೇ ಹೋಬಳಿ ಜೋಡಿ ಕಣಿಂಬಲೆಯ ಕೆರೆಯ ಏರಿಯಮೇಲೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4' × 1½'

- | | |
|-----------------------|-----------------------|
| 1 ದ.ಮುಫಖಿ | 9 ಬಂಧಕೊಟ್ಟಗದ್ದೆ . . . |
| 2 ನಾಮಸಂವತ್ಸ | 10 . . ಸರ್ವಮಾನ್ಯವಾಗಿ |
| 3 ರಶ್ಮಿವಣುಖ | 11 ಅನುಭವಿಸಿಕೊಂಡುಬಹುದು |
| 4 ಖೂರಾ \|\| ಸ್ಥಳದ . . . | 12 ಇದನುಇನ್ನಾವಜನರೂ |
| 5 ಮಣ್ಣು ಹಾರುವರಿಗೆ | 13 ತಡೆಮಾಡಿದರೆಪಂಚಮಹಾ |
| 6 ಜೋಕ್ಷಣಗಳು | 14 ಪಾತಕಕೆಳಗಾಗುವರು |
| 7 ಕಣಿಯಂಬಲೆಯಲು | 15 ಶ್ರೀ ಶ್ರೀ |
| 8 ಕಟ್ಟಿದಕಣಿಯನು | |

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಕೆರೆಯಕೆಳಗೆ ಜೋಡೀದಾರ್ ಬಾಳಾಚಾರ್ಯರ ಜಮೀನಿನಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—0" × 1'—9"

- | | |
|-------------------------|--------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀವಿ | 9 . . . ಪ್ರಭುನಂಜರಾಜ |
| 2 ಜಯಾಭ್ಯುದ | 10 ರೈಕಕರ್ತರಾ |
| 3 ಯಶಾಲಿವಾಹನ | 11 ದರಾಸುಪಗಳುದೇವತಾ |
| 4 ಶಕವರುಷಂಬುಲು | 12 ಸೇವೆಗೆಸಮರ್ಪಿಸಿದಗದ್ದೆ |
| 5 ೧೬೬೬ ಅವುಗನೇಟೆ | 13 ಖಂ ಲಿಂ ಹತ್ತು ಕೊಳಗಿರುವ |
| 6 ಮುರ್ನುತಿಚೈತ್ರಶುಖಿಲ್ಲು | 14 ನುರಾಜಾಧಿರಾಜರುಪಾಲಿಸು |
| 7 ಕರ್ಣಾಟಸಿಂಹಾಸನಾಧೀ | 15 ವುದು |
| 8 ಶ್ರೀರಾಮನವೈಸೂರು | |

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ತಿಪ್ಪೆಕುಂಟೆ ಕೊಳದ ಸಮೀಪದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—0" × 1'—3"

(ಮುಂಭಾಗ)

- | | |
|----------------|-----------------|
| 1 ಶ್ರೀಮನ್ಮಘನಾಮ | 6 ಹಾನಾಡುಕು |
| 2 ಸಂವತ್ಸರ | 7 ಚೆಲೆ ಕಣಿಂಬ |
| 3 ಮಾರ್ಗಕಿರ | 8 ಲಕಾರ್ಯಾಧ್ಯಕ್ಷ |
| 4 ಕುಧಂ ಲೋ | 9 ಮಾದಪ . . . |
| 5 ಮೂಲಾರುಮ | |

(ಹಿಂಭಾಗ)

- 10
- 11 ನಾಡಗವುಡತ
- 12 ನಮುಲೋಕ
- 13 ಟಂಚಿನಸಂ
- 14 ಮಂಧಂ . .
- 15
- 16 . . ಗಂಗಮಕಟಂ

- 17 ಚಿನಚೆರುವು
- 18 ಕಿಂದಮಡಿಖಿಂ
- 19 ಅಂತುಪಂದು
- 20 ಮುಞ್ಣಮಿಯಿಂ
- 21 ದುಕ್ಕುಹರಿಹರಂ
- 22 ದುಲುಸಾಕ್ಷುಲು

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ಅದೇ ಕಣಿಂಬಲೆ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಯಲುವಳ್ಳಿ ಎಲ್ಲೆ ಕಟ್ಟಿನಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾ
- 2 ಭೃದಯಕಾಲಿವಾ
- 3 ಹನಕನರುಷಂ
- 4 ಬುಗಲಂ
- 5 ಆಯಿನಪ್ಪನಸಂ

- 6 ತ್ವಂಚಯಿತ್ರಶಂ
- 7 ಕಣಿಯಂಬಲಮುನೆ
- 8 ಗವುಡುಚೆಯಿಂಚಿನ
- 9 ತಟಾಕಧರ್ಮಮು . . .

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ಅದೇ ಗ್ರಾಮದ ಆಗ್ನೇಯದಲ್ಲಿ ಬಲಗೈ ಕಡಸನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—3'—0"×1'—6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮ
- 2 ಶ್ರೀರಾಮರಾಜದೇವ . . .
- 3 ಗ್ರಾಮವಕಟದಕಾಲದ . .
- 4 . . . ದೇವರಮಕ್ಕಳು . . . ಪುರವ
- 5 ಶ್ರೀಮನುಮಾದಪದಣ್ಣಯರಿಗೆ

- 6 ಗ್ರಾಮಂ ನೂ
- 7 ಕೊಟವಾಗಿ
- 8 . . . ಪರಂಪರೆಯಾಗಿಅನುಭವಿ . .
- 9 . . ಯೆಂದುಬರಿಸಿಕೊಟ್ಟಿರಾ
- 10

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ಕಾಳಸಂಬಳ್ಳಿ ಹೋಬಳಿ ಚೆನ್ನಪಲ್ಲಿ ಗ್ರಾಮದಲ್ಲಿ ಹೊಂಗೇಮರದ ಕಾನಿನಲ್ಲಿರುವ ಕಾಲುವೆಯ ದಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—2'—3"×1'—3"

- 1 ಪ್ರವೋದೂತನಾಮಸಂತ್ಸರದಚೆ
- 2 ಯಿತ್ರಶಂ ಲು ವೇದಮಾರ್ಗಪ್ರತಿಷ್ಠಾ
- 3 ಪಕತಿರಮೆಗಳನಾಯನಿಗಾರು
- 4 ತಾವರೆಕೆರೆವೆಂಕಟಪ್ಪಕ್ಕವಾ
- 5 ಯಿಂಚಿಯಿಂಚಿನಧರ್ಮಕಾಸನಮು
- 6 ಹೊಸಹಳ್ಳಿಗ್ರಾಮನಿಕೇರಿನ
- 7 ಸಮಸ್ತಭೂಮುಲನುಕಾಡಾರಂಭ

- 8 ನೀರಾರಂಭಸಹಿತಮುಗಾಕಟು
- 9 ಗುತಿ ಗೆಗಳಚಿನಾಮುಗನುಕ
- 10 ನೀವುಪುತ್ರಪುತ್ರಪರಂಪರಗಾ
- 11 ಅನುಭವಿಂಚುಕೊನಿವುಂಡಿಡಿಂ
- 12 ದುಕ್ಕುಹರಿಹರಾದುಲುಸಾಕ್ಷುಲು
- 13 ಶ್ರೀರಾಮ

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ಅದೇ ಹೋಬಳಿ ಪೀಲವರ ಮತ್ತು ಅತ್ತಿಕುಪ್ಪೆ ಗ್ರಾಮಗಳ ನಡುವೆ ಬಂಡೆಯ ಮೇಲೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ.—4'—6"×2'—6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಭೃದಯಕಾಲಿವಾಹನಕಕಂ
- 2 ಮಾದಿಸಂತ್ಸರದಆಶ್ವೀಜಶಂ ಲು ಶ್ರೀಮತರಾಜಾಧಿರಾ
- 2 ಜಮಹಾಕೃಷ್ಣ ಪುನಾದನಿಗಾರುಶ್ರೀಮತುಕೊಂಡಿನೈಗೋ
- 4 ತ್ರವಿಪಸ್ತಂಭಸೂತ್ರದಶೇಷಾಚಾರ್ಯರಮಕ್ಕಳುಪದ್ಧ
- 5 ನಾಭಾಚಾರ್ಯರಿಗೆತಮ್ಮ ವೂತಾಪಿತ್ಯಗಳಿಗೆಶಾಸ್ತ್ರತಸ್ತ
- 6 ರ್ಗಲೋಕಾವಾಪ್ತಿಯಾಗಬೇಕೆಂದುವೆಂಕಟಗಿರಿಕೋಟಿಗೆ
- 7 ವಳಿತವಾದಚಿನ್ನಪಲ್ಲಿ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದಕಾಡಾರಂಭ
- 8 ನೀರಾರಂಭಸಹಿತಭೂಮಿಗಳನ್ನು ದಾನಧಾರಾಪೂರ್ವ
- 9 ಕವಾಗಹಜರತಆರಾಟುನವಾಬರಅನುಮತಿಯಿಂದ
- 10 ಕೊಟ್ಟಧವಾಗಿ ನೀವುಪುತ್ರಪುತ್ರಪರಂಪರೆಯಾಗಿ
- 11 ಅನುಭವಿಸಿಕೊಂಡುಬರುವುದುಶ್ರೀವಿಕ್ಟವಳಗಿನೀ
- 12 ಲೋಕೇಶ್ವರೇಷಾಮೇವಭೂಭುಜಾಂ | ಸಭೋಜ್ಯಾನಕರ
- 13 ಗ್ರಾಹ್ಯವಿಪ್ರದತ್ತವಸುಂಧರಾ ಶ್ರೀರಾಮಾಯನಮಃ

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ಅದೇ ಹೋಬಳಿ ಪೀಲವೆರದ ಹತ್ತಿರ ನಾಗದಾಳೆಯ ಮಧ್ಯದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—5¼' x 3¾'

- 1 ಸ್ವಸ್ತಿಕಾಕ್ಷಿಪಭುವನವಿಧಿಗಂಗಾನ್ಯಯಸ್ತೂ ಯಮಾನಮಾನೋ
- 2 ದಯಕ್ರೀವಿಭವಮುತ್ಸರಸರ್ ಮಾವನ್ಯನಾಡುಮೂವತ್ತು . .
- 3 ಪನ್ನೆ ರಜುಮಾಳುತಿರಮಹಾವಲಿಬಾಣರಸರಮಗ್ಗ . . ವೋಗಿಮಣಿಯತೂರಿಬಿವಾ
- 4 ಗಲ್ಲಿಯಾಬುಕ್ಕಲನನ್ನೆಯರಮಗ್ಗಾಣ್ಣ ಗಾವುಣ್ಣಾಣ್ಣಬಿದು
- 5 ಬಿಬ್ಬಿ
- 6 ಪತ್ತುಕುಳಿಣಿಕ ಸರ್ವಪರಿಹಾರಂಪ್ರಸಾದಂಗೆಯ್ದಾರ್ಣ
- 7 ದನಃಪ್ರಾಣಾಶಮಹಾಪಾತಕನಕ್ಯಂಸ್ವದತ್ತಾ ಪರದತ್ತಾ ವಾಯೋಹ
- 8 ರೇತವಸಂಧರಾಂಪುಷ್ಪಿ ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣು ಯಾಂಜಾಯತೇ
- 9 ಕ್ರಿಮಿಃ

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ಅದೇ ಹೋಬಳಿ ಸರ್ವಮಾನ್ಯ ಗೋಪನಹಳ್ಳಿಯಲ್ಲಿರುವ ಶ್ರೀಪಾದರಾಯಮಠದ ರಿಕಾರ್ಡುಗಳಲ್ಲಿ

ದೊರೆತ ಧನಯ ಶಾಸನದ ಪ್ರತಿ (ಕಾಪಿ).

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| <ol style="list-style-type: none"> 1 ಸ್ವಸ್ತಿಕ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರಂಪಂ 2 ಬುಲ ೧೬೯೦ ಅಗುನೇಟವಿರೋಧಿನಾಮಸಂ 3 ವತ್ಸರವಾರ್ಗಕಿರಣ ೧೫ ಲು ಶ್ರೀಮತ್ಪರಮಹಂ 4 ಸಪರಿವ್ರಜಕಾಚಾರ್ಯ ತ್ವಾಧ್ಯನೇಕಗುಣಸಂಪನ್ನ ಪದ 5 ವಾಕ್ಯಪ್ರಮಾಣಪಾರವಾರಂಗಳತಸರ್ವತಂ 6 ತ್ರಸ್ಯತಂತ್ರಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪ 7 ನಾಚಾರ್ಯಶ್ರೀಮದ್ಗೋಪಿನಾಥದೇವದಿವ್ಯಶ್ರೀಪಾದ 8 ಪದ್ಮಾರಾಧಕುಲಯಿನಶ್ರೀಮಾರ್ಗಶ್ರೀಪಾದರಾಯವಿದ್ಯಾ 9 ಸಿಂಹಾಸನಾರ್ಥೀಶ್ವರಶ್ರೀಮತುಕ್ರೀಕಾಂತ 10 ತೀರ್ಥಶ್ರೀಪಾದಕರಕಮಲಸಂಜಾತಶ್ರೀ 11 ಕ್ರೀವಲ್ಲಭತೀರ್ಥಶ್ರೀಪಾದವರಕುಮಾರಶ್ರೀಮಲ್ಲ 12 ಕ್ರೀವಿನಿಧಿತಿರ್ಥಶ್ರೀಪಾದಶ್ರೀಗೋಪಿನಾಥದೇವದಿವ್ಯಶ್ರೀ 13 ಚರಣಾರವಿಂದಮೂಲಕುಶೀಭೂವರಾಹಜ್ಜೇ 14 ತ್ರಾಧೀಶ್ವರಚನಂದನಿಲಯವಿವಾಸಸ್ಥದ್ವಿಪ್ರಾಕಾ 15 ರಾಂತರ್ಗತಶೀಷಕೈಲಿನಾಸನುಕರಧ್ವಜಲಾ 16 ವಣ್ಯದಿನಕರಕೋಟಿಪ್ರಭಾಭಾಸಮಾನರಮಾ 17 ಬ್ರಹ್ಮಾದಿನಿಯಾಮಕನಕಲಲೋಕಪಾಲನಧು 18 ರಂಧರಭಕ್ತಜನಮಂದಾರರಾಜಾಧಿರಾಜ 19 ಪೂರ್ವದಕ್ಷಿಣಪಶ್ಚಿಮೋತ್ತರಚತುಸ್ಸಮು 20 ದ್ರಮುದ್ರಿತವನೇಕಪಾಭಿನಂದಿತಶ್ರೀವೇಂಕ 21 ಟಾಚಲಸ್ಯಾಮಿಶ್ರೀನಂಕಟಾಚಲಮಂದುರತ್ನ 22 ಸಿಂಹಾಸನಾರೂಢಲೈಪ್ಯಧ್ವೀಸಾಮ್ರಾಜ್ಯಂ 23 ಚೇಯುಚುನ್ನುಂಜುಗಾನುವಾಲ್ಮೀಕಿ 24 ಗೋತ್ರಪವಿತ್ರಲಯಿನಮನ್ನ ಅಮಶಾಬ್ಧಿಪ 25 ರಿಪೂರ್ಣಚಂದ್ರಲಯಿನಗುಪ್ತಿಪಂ . . . 26 ರಗಂಧಕೋಕಣದೇಶವಿಭಾಡಾಂಕುಲಯಿನಮೇ 27 ಟುಪಾಳ್ಳಂಕಂಚುನಾಯನಿಜವಾಪ್ತಿ 28 ವರಮೂರ್ತಿನಾಯನಿವಾರಿಪಿತ 29 ಲಯಿನವಂಕಟಪತಿಸಾಯನಿವಾಪ್ತಿ 30 ತ್ರಲಯಿನವರಮಾಲನಾಯನಿವಾಪ್ತಿ 31 ವಾಯುಂಚಿಕಚ್ಚಿ ನಭೋದಾನ 32 ಧರ್ಮಶಾಸನಕ್ರಮಮೆಲ್ಲನ್ನ ಸುಮಾ 33 ಯೇಲುಬಡಿಕೆನಡಿಚೆಬಯಿಡಿಶೀಮೇಲೋನಿ | <ol style="list-style-type: none"> 34 ಜವ್ವಾದಿನಾಯನಿಚಂಗುಬಲಗ್ರಾಮಂವಗಟ 35 ನ್ನಿಯಾಗ್ರಾಮಾನಕುಸೂಗಡಜಲಪೆದ್ದ ಚ 36 ವುಕಟ್ಟಕಿಂದಗ್ರಾಮಗುತ್ತಮಡಿ ೪೭ . . 37 ಡುನ್ನುಂದಿಪಾರಾಧನಕುಸಮರ್ಪಿಚಿನಾ 38 ಮುಗನುಕಯಾಗ್ರಾಮಾನಕುಕಲಿಗಿನಕಾಡಾರಂ 39 ಭಂಪೆಲಿಪಲಂನೀರಾರಂಭಪುಟ್ಟುಡುಮ . 40 ನಿಧಿನಿಕ್ಷೇಪಜಲತರಂಪಾಪಾಣಅಕ್ಷೀಣಿಆ 41 ಗಾವಿಸಿದಸಾಧ್ಯಂಬುಲನಿಯಡಿಅಪ್ಪಭೋ 42 ಗತೇಜಸಾಮ್ಯಮುಲುನ್ನುವಾಪಿಕೊಪತಟಾ 43 ಕಾರಾಮನಿವೇಶನಸಹಿತಮುಗಾನುಕ್ಷೀರತರಂ <p>(ಹಂಭಾಗ)</p> <ol style="list-style-type: none"> 44 ಗಿಣೀತೀರಮಂದುಪ್ರಸನ್ನವಿರೂಪಾಕ್ಷೇಶ್ವರಶ್ರೀ 45 ಗೋಪಾಲಕೃಷ್ಣಸ್ವಾಮಿಸನ್ನಿಧಾನಮಂದು 46 ಸಹಿರಣ್ಣೋದಕದಾನಧಾರಾಪೂರ್ವಕಂ 47 ಗಾನುತ್ರಿಪುರುಷೋದ್ದೇಶಮುಗಾನುತ್ರಿಕರಣ 48 ಶುದ್ಧಿಗಾನುತ್ರಿವಾಚಕಮುಗಾನುದಾನಾಧಿ 49 ಕ್ರಯಪರಿವರ್ತನಮುನಕುಯೋಗ್ಯಮವನಟ್ಟು 50 ಗಾನುಧಾರಾಧತ್ತಂಗಾಸಮರ್ಪಿಚಿನಾ 51 ಮುಗನುಕಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಾನು 52 ಅನುಭವಿಂಚುಕೊನಿಧರ್ಮಮಾಕುಚೇಚು 53 ಕುನಿಸುಖಾನಲಂಚೇದಿಚನಿವ್ರಾಯಿಂಚಿಯಿ 54 ಚ್ಚಿನಭೂದಾನಧರ್ಮಶಾಸನಮು 55 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಚೇ 56 ಯೋನುಪಾಲನಂದಾನಾತ್ಮಸ್ವಗಮ 57 ವಾಪ್ತೋತಿಪಾಲನಾದಚ್ಚುತಂಪದಂ 58 ಸ್ವದತ್ತಾದ್ವಿವಿಗುಣಂಪುಂಣ್ಯಂಪರದ 59 ತ್ತಾನುಪಾಲನಂಪರದತ್ತಾಪಹಾರೇಣ 60 ಸ್ವದತ್ತಂನಿಷ್ಪಲಂಭವೇತಮದ್ವಂಶ 61 ಜಾಪರಮಹೀಕುತಿನಂಶಜಾನಾಯೇ 62 ಭೂಮಿಪಾಸ್ತತಮಂಜ್ವಲಧರ್ಮ 63 ಚಿತ್ತಾತಿಮದ್ಧರ್ಮಮೇವಸತತಂಪರಿ 64 ಪಾಲಯಂತಿತ್ತತ್ಪದಪದ್ಮಯುಗ 65 ಳಂ ಕಿರಣಾನಮಾಮಿ |
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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ದೊರೆತ 2ನೆಯ ಶಾಸನದ ಪ್ರತಿ.

- 1 ಶ್ರೀರಾಮ
- 2 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರಾಷಂಗಲಂಕಾನಯ
- 3 ಸಂದರ್ಶನವಾದಸ್ಯಭಾನುನಾಮಸಂವತ್ಸರದಕಾರ್ತಿಕಶುಕ್ಲಾ
- 4 ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಪೌರಾಧಿಕಾರಪ್ರಾಪ್ತಮಿ
- 5 ವೀರನರಪತಿಮಹಿಷರಕ್ತಪ್ಲರಾಜೋಡೆಯರವರುಶ್ರೀರಂಗಪಟ್ಟಣದಲ್ಲಿ
- 6 ರತ್ನಸಿಂಹಾಸನಾರೂಢರಾಗಿಸುಖದಿಂಪುಧ್ವಿಸಾಮ್ರಾಜ್ಯಾಂಗೈಯುತ್ತಿರಲು
- 7 ಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜಕಾಚಾರ್ಯತ್ವಾದ್ಯನೇಕಗುಣಸಂಪನ್ನ
- 8 ರಾಜಪದವಾಕ್ಯಪ್ರವಾಣಪಾರಾವಾರಂಗಳಂತರವತಂತ್ರಸ್ವತಂತ್ರರಾ
- 9 ದಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯರಾದಶ್ರೀಮದ್ಗೋಪೀನಾಥ
- 10 ದೇವರಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕರಾದಶ್ರೀಮತುಶ್ರೀಪಾದರಾಯರವಿಧ್ಯಾ
- 11 ಸಿಂಹಾಸನಾಧೀಶ್ವರರಾದಶ್ರೀಮತಶ್ರೀಕಾಂತತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರ
- 12 ಕರಕಮಲಸಂಜಾತರಾದಶ್ರೀಮತಶ್ರೀವಲ್ಲಭತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರವರ
- 13 ಕುಮಾರಕರಾದಶ್ರೀಮಲ್ಲಕ್ಷ್ಮೀನಿಧಿತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರಿಗೆತೋಗರೆಕೋಟೆ
- 14 ಕಂದಾಚಾರದಗುರಿಕಾರುವೆಂಕಟೈಯ್ಯನವರುಶಾನಭೋಗಸುಖೈಯ್ಯ
- 15 ವೆಂಕಟರಾಮಯ್ಯನಾರಣ್ಯಯ್ಯನವರೊಬಳಶಾನಬಾಗರುರಾ
- 16 ಯಸ್ತವರುಬರೆಸಿವೊಪ್ಪಿಸಿದಶಾನಶಾಸನಕ್ರಮವೆಂತೆಂದರೆಶ್ರೀಮದ್ಗೋ
- 17 ಪೀನಾಥದೇವರದೀಪಾರಾಧನೆಗೆವರ್ಷಕ್ಕೆ ನಮ್ಮ ನಮ್ಮ ಸಂಬಳದಲ್ಲಿಕೊ
- 18 ಉಪವರ್ತನೆಗುರಿಕಾರುಗೃಹಶಾನಭಾಗರಜನಕ್ಕೆಗಳಿರಾಯ
- 19 ಸ್ತವರುಜುಕ್ಕೆ ೪ ಅಲಂಕಾರಶಾನಭಾಗಲಗ್ನಾಣದಶಾನಭಾಗಲಗ್ನಾಣವಾಟ
- 20 ಶಾನಭೋಗಗಳೆನಿಸಿದಪೂರುಶಾನಭೋಗಗಳೆಂತದಶಾನಭಾಗಳಿಹರೂರು
- 21 ಶಾನಭಾಗಲಗ್ನಾಣದಶಾನಭಾಗರಜನಗಂಕಾವಾಟದಶಾನಭಾಗ
- 22 ಲಗ್ನಾಣದಶಾನಭಾಗಳಿವರುಷಗಟ್ಟೆಯವಂದನಾಗರಗಂ
- 23 ಹನ್ನೆರಡುವರಹದಮೇರೆಗೆಯಿಸಂವತ್ಸರದಾರಭ್ಯವಾಗಿಪ್ರತಿವರುಷದಲ್ಲೂ
- 24 ಕಂದಾಚಾರದಿಂದನಾವುಕೊಟ್ಟು ನಡೆಸಿಕೊಂಡುಬರಲುಳ್ಳವರೆಂಬದಾಗಿ
- 25 ತ್ರಿವಾಚಾವೊಪ್ಪಿಬರೆಸಿಕೊಟ್ಟು ಶಾನಶಾಸನಸ್ವದತ್ತಾದ್ವಿಗುಣಪುಂಜ್ಯಂಪರ
- 26 ದತ್ತಾನುಸಾಲನುಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಾನಿಷ್ಪಲಂಭವೇತದಿಶಾನ
- 27 ಪಾಲನೆಯೋರ್ವರ್ಧ್ಯದಾನಾಚ್ಛೇದನೋನುಸಾಲನಂದಾನಾತ್ಮರ್ವಗಮವಾವೋತಿ
- 28 ಪಾಲನಾಚ್ಛೇದನಪದಂ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ದೊರೆತ 3ನೆಯ ಶಾಸನದ ಪ್ರತಿ.

- 1 ಶುಭಮಸ್ತು
- 2 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕಾಬ್ದಿಂಗಳಂರ್ತಿಕಶುಕ್ಲಾಶಿವತದಾಪ
- 3 ರಿವತ್ತಮಾನವಾಹನೇಮಳಂಬಿನಾಮಸಂವತ್ಸರದಕಾರ್ತಿಕಶುಕ್ಲಾಸೌಮ್ಯನಾರರೇವತಿ
- 4 ನಕ್ಷತ್ರಪರಮಪ್ರಸಾದಯೋಗಶುಭಯೋಗಶುಭಕರಣಿಯಾಕೂಡಿದಶುಭದಿನದಲ್ಲೂಶ್ರೀ
- 5 ಮದ್ರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರರಾಜಮಾತ್ರ್ವಾಂಜಪೌರಾಧಿಕಾರಪ್ರಾಪ್ತಮಿವೀ
- 6 ರನರಪತಿಮಹಿಷರಕ್ತಸಿಂಹಾಸನಾರೂಢರಾಗಿರುವಚಿಕ್ಕದೇವರಾಜವಡೆಯೈಯ್ಯ
- 7 ನವರುಹೋಯಿಸಳದೇಶದಕುರುವಂಕುನಾಡುಯಡತಿಟ್ಟನಗೌತಮಕ್ಷೇತ್ರಪಕ್ಷಿಮ
- 8 ರಂಗನಾಥಸ್ವಾಮಿಯವರಸನ್ನಿಧಾನದಲ್ಲೂಪ್ರಿಫ್ಫಿಸಾಮ್ರಾಜ್ಯಾಂಗೈವುತ್ತಿರಲುಹಜರತ
- 9 ನವಾಬಸಾಹೇಬರವರುದ್ದುಪರವಾಸಿಕಾಪ್ರಕಾರಕ್ಕೆ ವಿಜಯಮಂಗಳಕ್ಕೆವಳಿತ
- 10 ವಾದಮಣಲುನಾಡಹೋಬಳಿಗೆಸೇರಿದನಡಂದೆಗ್ರಾಮದಅನಾದಿತರುಸುಹೋಲದಲ್ಲು
- 11 ಶ್ರೋತ್ರಿಯವಾಗಿವಿಧ್ಯಾನಾಥಶ್ರೀಪಾದಂಗಳವರಿಗೆವಕ್ಕಲುಮದಿಪ್ಪುಪ್ರಕಾರಕ್ಕೆ ೬೦ಬಳ
- 12 ಹೂಲಿನಿಗುದಿನವಾಡಿಸಿಕೊಟ್ಟಿರುವುದರಿಂದಯಿಆರವತ್ತುಬಳಹೂಲಕ್ಕೂಬಳಗಕ್ಕೆವರುಷ
- 13 ಕ್ಕುರೂಪಪ್ರಕಾರಕ್ಕೆ ೬೦ಬಳವರ್ಷದಾದದಹಣವನ್ನುಪ್ರತಿಸಂವತ್ಸರಲೂ
- 14 ಕೊಂಡುಬೇಕಾದವೈರಸಚ್ಚೇವಾಡಿಕೊಂಡುಸುಖವಾಗಿರಲುಳ್ಳವರುಯಂದು
- 15 ವಿಧ್ಯಾನಾಥಶ್ರೀಪಾದಂಗಳವರಿಗೆ ವಿಜಯಮಂಗಳದಸುಬೆಯವಾಡುವಸಂಜೆವಯ್ಯ
- 16 ನವರುಷವಣಶಾನಭಾಗಯಲ್ಲಪ್ಪಯ್ಯನವರುಅಣ್ಣಯ್ಯನವರುರತ್ನಗಿರಿವೊ
- 17 ದಲಿಯಾರುಸಹಾಬರದುಕೊಟ್ಟಶ್ರೋತ್ರಿಯಶಾಸನಯೊಸನನಬರದಾತ ಅ

- 18 ರಮನೆಯರಾಯಸ್ತರಾಮಕೃಷ್ಣಯ್ಯಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪ್ರಣ್ಣಂಪರದತ್ತಾನುಪಾಲನಂ |
 19 ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಪಲಂಭವೇತ್ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛೇದೋ
 20 ನುಪಾಲನಂ | ದಾನಾತ್ಸರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಛೇದಂ ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ದೊರೆತ 4ನೆಯ ಶಾಸನದ ಪ್ರತಿ.

- 1 ಕುಭಮಸ್ತು
 2 ಹೇಲೀಲಾವರಾಹಸ್ವದಂಷ್ಟ್ರದಂಷ್ಠಪಾತನಃ | ಹೇವಾದ್ರಿಕಲಶಾ ಯತ್ರ ಧಾತ್ರೀಚ್ಛತ್ರಶ್ರಿಯಂ ದಧೌ || ನಮ
 ಸ್ತುಂಗಶಿರಶ್ಚಂಭಿ ಚಂದ್ರಚಾವರಚಾರವೇ | ತ್ರೈ
 3 ಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷ ಸೌಮ್ಯವರ್ಷೇ
 ಸಂದವರ್ತಮಾನವಾದ ವೈಯನಾ
 4 ಮಂವತ್ಸರದ ಚೈತ್ರಶುದ್ಧ ೧೦ರಲ್ಲೂ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪುತಾಪಾಪ್ರತಿಮನರಪತಿ ಶ್ರೀ
 ಕೃಷ್ಣರಾಜವಡೆಯರೈಯ್ಯನವರು ಶ್ರೀರಂಗಪಟ್ಟ
 5 ಣದಲ್ಲೂ ರತ್ನಸಿಂಹಾಸನಾರೂಢರಾಗಿ ಸುಂದಿಂಪ್ರಥಿವೀ ಸುಸ್ಥಿರಸಾಮ್ರಾಜ್ಯಂಗೈಯುತ್ತಿರಲು ಮಹಿಶೂರುನಗರದ ಹೋ
 ಬಳಿಶೀಮವಿಚಾರಕ್ಕೆ ಸಲುವ ಆಜ್ಞೆಮಹಾ
 6 ಸ್ವಾಮಿಯವರಕಾರ್ಯಕರ್ತರಾದ ನಾಗಪೈಯನವರು ಶ್ರೀಮತ್ಪರಮಹಂಸಸೂರಿವ್ರಾಜಕಾಚಾರ್ಯತ್ವಾದ್ಯನೇಕ ಗುಣ
 ಸುಸನ್ನರಾದ ಪದವಾಕ್ಯಪ್ರಮಾಣ ಪಾರಾ
 7 ವಾರಪಾರಂಗತಸ್ವತಂತ್ರಸ್ವತಂತ್ರರಾದ ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯರಾದ ಶ್ರೀಮದ್ಗೋಪಿನಾಥ
 ದೇವರದಿವ್ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕರಾ
 8 ದ ಶ್ರೀಮಂಚ್ಛೇಪಾದರಾಜರವರ ವಿದ್ಯಾಸಿಂಹಾಸನಾಧೀಶ್ವರರಾದ ಶ್ರೀಮತಶ್ರೀಕಾಂತಾರ್ಥ ಶ್ರೀಪಾದಂಗಳವರಕರಕಮಲ
 ಸಂಜಾತರಾದ ಶ್ರೀಮತಶ್ರೀವಲ್ಲಭ
 9 ತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರ ವರಕುಮಾರಕರಾದ ಶ್ರೀಮಲ್ಲಪ್ಪದಿಧಿತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳವರ ಮಹದ ಭಂಡಾರಕ್ಕೆ ಬರೆಸಿ
 ಕೊಟ್ಟ ಶ್ರೋತ್ರಿಯಮಾನ್ಯಸಾಧಕವು
 10 ವೆಂತಂದರೆ ಪಿರಿಯಾಪಟ್ಟಣವ ಸ್ಥಳಕ್ಕೆ ವಳಿತವಾದ ಮುತ್ತೂರ ಹೋಬಳಿ ಕರಡಿಗೆ ಶಿವಾಲಯ ಗ್ರಾಂ ಜಾಕೂರು ಹೋ
 ಬಳಿಗೆ ಸಲುವ ಬಾಳಿಕಟ್ಟಿಗ್ರಾಮಂ ಉಭ
 11 ಯಂಗ್ರಾಂನೂ ಶ್ರೋತ್ರಿಯಮಾನ್ಯವಾಗಿ ಕೊಡಿಸುವಾದಕಾರಣ ಈ ಗ್ರಾಮಗಳು ಬಹುದಿವಸದಾರಭ್ಯವಾಗಿ ಗಿಡು
 ಕಟ್ಟಿಪಾಲಾಗಿ ಅನೇಕಳಸಂಚಾರ ವ್ಯಾಘ್ರಗ
 12 ಳಭಯಪಡ ಈತಿಬಾಧೆಗಳಿಂದ ಬಹುಶಾ ಅರೂಪವಾಗಿ ಇದ್ದು ದಿಂದ ಈ ಗ್ರಾಮಗಳ ರೂಪರಸಬಗ್ಗೆ ಶ್ರೋತ್ರಿಯಮಾ
 ನ್ಯಕ್ಕೆ ಕೊಡಿ
 13 ಸ್ತನಾಗಿ ಯಾಗ್ರಾಮಗಳಚತುರ್ಭೂಮಿಯಲ್ಲಿ ಕಟ್ಟಿನೋಳಿಗೆ ಕಾಡುಕಟ್ಟಿರುವಿಡುಗಳನ್ನೆಲ್ಲಾ ಕಣಹೊನ್ನುಗಳನ್ನು
 ಮುಟ್ಟಿಸಿತಂದು ಹಳ್ಳತಿಟ್ಟು
 14 ಮನಮಾಡಿ ಭೂಮಿಅಚ್ಚು ಕಟ್ಟಿಗೆ ತಂದು ಪುರುಮಾಡಿದಲ್ಲಿ ಯಾಗ್ರಾಮಗಳ ಚತುರ್ಭೂಮಿಯಲ್ಲಿ ಕಟ್ಟಿನೋಳಿಗೆ ಹರಿ
 ದಪ್ಪುಭೂಮಿಗು ಇಪ್ಪತ್ತು
 15 ಲ್ಕಸರಿಸ ಬದನೆಕೊಳೆಗಳ ಅಳತೆಗದ್ದೆ ಬೆದ್ದು ಒಲೆಜವರಿ ಬಿಂ ವಂದು ಖಂಡುಗಕ್ಕೆ ಕಂದಾಯಕುಗುಂ ೧೦ ಹತ್ತುಹಣ
 ಮೇರೆಗೆ ವರುಷಂ
 16 ಪ್ರತಿಯೊಂದು ಅರಮನೆಗೆ ಸಲ್ಲಿಸಿಕೊಡಬರಲುಳ್ಳವರು ಯಾಬಗೆ ೩ ಹುದಿವಸದಾರಭ್ಯ ಅರೂಪವಾಗಿದ್ದ ಗ್ರಾಮಭೂಮಿ
 ರೂಪರಸತಕ್ಕ ಬಗ್ಗೆ
 17 ಮಹದಿಂದ ಹಣಹೊನ್ನುಗಳಮುಟ್ಟಿಸಿ ಗಿಡುಗಳತಂದು ಹಳ್ಳತಿಟ್ಟುಗಳಸಮಾನಮಾಡಿ ಭೂಮಿಅಚ್ಚು ಕಟ್ಟಿಗೆ ತರುವವರಿ
 ಯಂತ ವೈಯನಾಮಸಂ
 18 ವತ್ಸರದಾರಭ್ಯ ವಿಕೃತಿಸಂವತ್ಸರದವರೆಗೆ ಅಯಿದುವರ್ಷ ಸರ್ವಮಾನ್ಯವಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ಅಬಳಿಕ ಯಾಭೂಮಿ
 ಯಲ್ಲಿ ರಾ
 19 ಗಿಭತ್ತಕಬ್ಬು ಕುಂಠಿಅರಿಸಿವೊಣಿಸಿಹೋಗಪೈರುಬಾಳಬದನೆಅಡಿಕೆತೆಂಗು ಮುಂತಾದ ಯೇನುಫಲಪೈರು ಮಾಡಿಕೊಂಡು
 ಹೊತ್ತಿಗೂ ಬೀ
 20 ಜವರಿ ಬಿಂ ಮೊಂದುಖಂಡುಗದ ಪುಸ್ತರಣಕ್ಕೆ ಕಂದಾಯಕುಗುಂ ೧ ವಂದುವರಹಮೇರೆಕೊಟ್ಟು ಬರಲುಳ್ಳವರೇ ಹೊರ
 ತಾಗಿ ಗದ್ದೆ ಬೀ
 21 ದ್ದುಲಭೂಮಿಗೆ ಹೆಚ್ಚಿಗೆನಚ್ಚಿಗೂ ಅಡಿಕೆತೆಂಗಿನಫಲಕ್ಕೆ ವಾರಕ್ಕೂ ಕಾರಣವಿಲ್ಲ ಯಾಗ್ರಾಮಗಳಿಗೆ ದೇವಾದಾಯಹೊಲ
 ಸಾಂ ಗದ್ದೆ ಬಿಂ ಹೊ
 22 ಸ್ತಾಗಿಕರೆಕಟ್ಟಿದಲಿ ಆಕರೆಕಳೆಗಣಿಸಿರುವರಿ ಅಚ್ಚು ಕಟ್ಟಿನಭೂಮಿ ಬಿ ೧೦ ಹತ್ತು ಖಂಡುಗಕ್ಕೆ ಕಟ್ಟು ಕೊಡಗಿ ಬಿ ೧
 ಖಂಡುಗ
 23 ಹಳಗೆರೆಕಟ್ಟಿರುಜಾಹತ್ತಿಸ್ತರೆ ಆಕರೆಕಳೆಗಣಿಸಿರುವರಿಭೂಮಿಯಲ್ಲಿಒಲೆಜವರಿ ಬಿಂ ಹತ್ತು ಖಂಡುಗಕ್ಕೆ ಕಟ್ಟು ಕೊಡಗಿ
 ಬಿ ೧ ||

- 24 ಮುಂದೆ ಈಕೆರಗಳ ಆರೈಕೆಗೆ ಗ್ರಾಮಸ್ಥಕವಲಿ ಗದ್ದೆ ಬೀಜವರಿ ಖಂ ಯರಡು ಖಂಡುಗ ಹೊಲ ಗುತ್ತಿಗೆ ಯೆರಡು ಚಕ್ರ ವಾ
- 25 ಜಮುಂತಾದಕೈವಾಸದವರಿಗೆ ಗದ್ದೆ ಬೀಜವರಿ ಖಂ ಹೊಲಸಾರಿಗೆಲಿಸಹ ಯಿಮೇರೆ ಕಟ್ಟುಕೊಡುಗೆ ದೇವಾದಾಯನಹ ಯಿದಲ್ಲ
- 26 ದನಂತ ಅಚ್ಚು ಕಟ್ಟುನಗದ್ದೆ ಬೆದ್ದಲುಭೂಮಿಗೆ ನಿವೃತ್ತಿಯು ಆಯಿದುವರ್ಷತುಂಬಿದಮೇಲೆ ಗದ್ದೆ ಬೆದ್ದಲುಭೂಮಿ ಬೀಜ ವರಿ ಖಂ
- 27 ಖಂಡುಗ ರಕ್ಕೆ ಧ್ರುವನಂತಕಂದಾಯಕುಗುಂ ಆಕ್ಷರದಲ್ಲು ಕುಂಠೀರಾಯಿಗುಳಿಗೆ ಹತ್ತುಹಣಪ್ರಕಾರಕ್ಕೆ ತತ್ತು ಬರ ಲುಳ್ಳವರು
- 28 ಯಿಗ್ರಾಮಗಳ ಮನೆಕಟ್ಟುಕರತಂದು ನಿಶಿಸಿದಂಥ ಪ್ರಜೆಗಳಿಂದ ಬರತಕ್ಕ ಹೊಗೆಹಣ ಮನೆನಣ ತೆಗೆದಬಾಗಿಲಹಣ ಸುಂಕ ಹೊಂಮು
- 29 ಕುಂದೆಗೆವುಗ್ಗು ಗಾಣಿಕೆನಾಮಗಾಣಿಕೆ ಜಾತಿಕೂಟಸಮಯಾಚಾರ ತಪ್ಪುನೆಪ್ಪುಮುಂತಾದ ತರಿಗೆತ್ತಾಮಾನವರಿವಿರಾ ಡಸಹಿತ
- 30 ವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಸ.ಖದಲಿ ಅನುಭವಿಸಿಕೊಂಡುಬರಲುಳ್ಳವರು ಈ ಕ್ರೋತ್ರಿಯಮಾನ್ಯವುನೀವುಮಾ ಡುವಂ
- 31 ಥಾ ಆಧಿಕ್ರಯದಾನಪರಿವರ್ತನೆಗಳಂಬ ವ್ಯವಹಾರಚತುಷ್ಟಯಕ್ಕೂ ಸಲುವುದೆಂದು ಬರೆಸಿಕೊಟ್ಟ ಕ್ರೋತ್ರಿಯಮಾನ್ಯ
- 32 ಸಾಧನಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ | ಪಷ್ಪಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯತೇಶ್ರೀಮಿಃ || ಸ್ವದತ್ತಾ
- 33 ಪುತ್ರಿಕಾಧಾತ್ರೀ ಪಿತೃದತ್ತಾಸಹೋದರೀ | ಅನ್ಯದತ್ತಾಸ್ವಯಂವೂತಾ ದತ್ತಾಂಭೂಮಿಂಪರಿತ್ಯಜೇತ || ಇಂದ್ರಃ ಪೃಚ್ಛ
- 34 ತಿ ಚಾಂಡಾಲೀಂಕಿಮಿದಂಪಚ್ಯತೇತ್ವಯಾ | ಶ್ವಮಾಂಸಂಸುರಯಾಸಿಕ್ತಂ ಕಪಾಲೇನಚಿತಾಗ್ನಿನಾ | ದೇವಬ್ರಾಹ್ಮಣವಿ ತ್ತಾನಿ ಬಲಾ
- 35 ದಪಹರಂತೀ | ತೇಷಾಂ ಪಾದರಜೋಭೀತ್ಯಾಚರ್ಮಣಾಪಿಹಿತಮಯಾ || ಶ್ರೀರಾಮ

78

ಬೇತಮಂಗಲದ ಹೋಬಳಿ ಜಯಮಂಗಲಕ್ಕೆ ಪೂರ್ವ ಪಾಲಾರ್ ನದೀ ದಡದಲ್ಲಿರುವ ಗಿಡಗಳ ತೋಪಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ— $2\frac{1}{2}' \times 1\frac{1}{2}'$

- | | |
|-------------------|----------------------|
| 1 ಕುಭಮಸ್ತು ಶ್ರೀಮು | 6 ನಮ್ಮ ಭಕ್ತಿ ವಿಶ್ವಾಸ |
| 2 ತುಸುಗಟೂರು | 7 ದಿಂದಕೊಟ್ಟಂತಮಾ |
| 3 ಮುಮ್ಮಡಿ ತಮ್ಮರಾಯ | 8 ನೈಹೊಲಹತ್ತು ಕೊ |
| 4 ರುಪಂಡಿತಮಲ್ಲ | 9 ಳಗದೆ ಹತ್ತು |
| 5 ಪನ್ನೋಡಿಯರಿಗೆ | 10 ಕೊಳಗ |

79

ಅದೇ ಹೋಬಳಿ ಜೋಡಿ ತಂಬಾರಹಳ್ಳಿ ಹತ್ತಿರವಿರುವ ತಿಟ್ಟಿನ ಮೇಲಣ ಬಂಡೆಯ ಮೇಲೆ.

ಪ್ರಮಾಣ— $2\frac{1}{2}' \times 1\frac{1}{2}'$

- | | |
|-----------------|------------------|
| 1 ಪ್ಲವಂಗಸಂವತ್ಸರ | 5 ಬೀರಗವುಸಯ |
| 2 ವಯಿಣಾಕಬಹು | 6 ನವರು ಕೆಜಿಯ |
| 3 ಳ ಂಲು ರಾಮ | 7 ಕಟಿಸಿದರು . . . |
| 4 ಗೌಡಯನವರು | |

80

ಗೋರಿಬಿದನೂರು ತಾಲ್ಲೂಕು.

1

ಗೋರಿಬಿದನೂರು ಹೋಬಳಿ ಗೊಲ್ಲಹಳ್ಳಿಯಲ್ಲಿ ಕೆರೆ ಏರಿಯ ಮೇಲೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'×3½'

- 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕವರುಷಗಳು ೧೪೬೯ನೆಯ ಚಲೆಪ್ಪವಂಗಕಾರ್ತಿಕ
- 2 ಶುದ್ಧ ೧೫ ಶುಕ್ರವಾರಂನಾಡು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜವರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾ
- 3 ಪರಾಯುರರತ್ನ ಸಿಂಹಾಸನಾರೂಢಲಯ ಪೃಥ್ವೀಸಾಂಬ್ರಾಹ್ಮಣಜೇಯುಚುಂಡುಗಾನು
- 4 ಯಜುಶ್ಯಾಖ್ಯಾಯಿಕೆಯಲ್ಲಿನ ಸೋಮವಂಶೋದ್ಭವಲಯಿನ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವ
- 5 ರರಾಜುಲಕೊಮಾರುಡು ಶ್ರೀಕೋನಸ್ವಯ್ಯದೇವ ಮಹಾರಾಜುಲಗಾರು ಕಾಶ್ಯಪ
- 6 ಗೋತ್ರಂಕಾತ್ಯಾಯನಸೂತ್ರಂ ಮಣಿಯಗಾರಿಕೊಡುಕು ಅಂಚೆಕೃಷ್ಣಪ್ಪದಾಸುಲಕು ಯಿಚ್ಚೆ
- 7 ನಥಮ್ಮರಾಸನಂಪ್ರತಿಶನಿವಾರಮುನ್ನು ತಿರುವೆಂಗಳನಾಥನಿಕೆ ದೀಪೋತ್ಸವಾನಿಕೆ
- 8 ಫೋಲಿಗಿಂಪುಕೊನಿಯುಂಡೇಯಂದ.ಕು ಪಲ್ಲಿಕಿಚೇರಿನ
- 9 ಚೆರುವುಕೆಂದ ಭೂಮಿನಿಮಾನ್ಯಮುಗಾಧಾರಾಪೂರ್ವಕಮುಗಾ ಸದ್ಯಃ
- 10 ಪರಿಚ್ಛೇದಮುಗಾ ಯಿಚ್ಚೆ ನಾಮು ಯಾತಥಾತಿಥಿಆರಭ್ಯಪ್ರತ್ಯಪೌತ್ರಪಾರಂ
- 11 ಪರ್ಮಮುಗಾಅನುಭವಿಂಪಮನಿವ್ರಾಯಿಂಚಿ ಇಚ್ಚೆ ನಶಾಸನ
- 12 ದೀನಿಕಿತಪ್ಪನವಾರು ತಲ್ಲಿತಂಡುಲಕುದ್ರೋಹಮುಜೇಸಿನವಾರು ಶ್ರೀ||

81

ಮಂಚೇನಹಳ್ಳಿ ಹೋಬಳಿ ಕೋಡಿಗಾನಹಳ್ಳಿಗೆ ಉತ್ತರಕ್ಕೆ ಬಂಡೆಯ ಮೇಲೆ.

ಪ್ರಮಾಣ—1½'×1½'

- | | |
|-----------------|--------------|
| 1 ಮಂಗಳಸರ ಸ | 4 ಈಸಾಸಾನಕೆಮೂ |
| 2 ರೈಮಾನ್ಯದಹೊಲ | 5 ಡಣ ಮಂಗಳ |
| 3 ಗದ್ದೆ ಬಂಡು ಬಂ\| |  |

82

ಅದೇ ಹೋಬಳಿ ಹಳೇಹಳ್ಳಿಯಲ್ಲಿ ಬಂದು ಹಳ್ಳದ ಹತ್ತಿರ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- | | | |
|----------------------|----------------------------|---------------------|
| 1 ಶ್ರೀಮತು ದುಂದುಭಿ | 4 ತಿಮ್ಮಪ್ಪಅಯನವರು | 7 ಇದನುತುಸಿದವರಿಗೆ |
| 2 ಸಂವತ್ಸರದ ಆಶ್ವೀಜ | 5 ನಾಸುಮದುವೆಯ ಸುಂಕವ | 8 ಕಾಶಿಯಲ್ಲಿ ಗೋಹತ್ಯಾ |
| 3 ಶುದ್ಧ ೫ ಶು ಶ್ರೀಮತು | 6 ನುಧರ್ಮಕ್ಕೆ ಬಿಟ್ಟುಕೊಟ್ಟರು | 9 ದಪಾಪ |

83

ದೊಡ್ಡಕುರುಗೋಡು ಹೋಬಳಿ ಕರಿಗಾನಹಳ್ಳಿಯ ಹತ್ತಿರ ಬಯಲಲ್ಲಿ ಬಿದ್ದಿರುವ ಮೊಸ್ತಿ ಕಲ್ಲು.

- | | | |
|------------|-----------------|-----------------------|
| 1 ಬಯಸಂ | 5 ವಾರದಂದು | 9 ಬವರದಲು |
| 2 ವತ್ಸರದ | 6 ಸ್ವಸ್ತಿ ಸಮಸ್ತ | 10 ಪೋಗೆ ಅವನ |
| 3 ಭಾದ್ರಪದ | 7 ಗಂಗ | 11 ಸತಿ ಸಹಾನುಭೂತಿ |
| 4 ಬ ೧೧ ನೋಮ | 8 ದೇವನಾಥ್ಯಕೆಯಲು | 12 ಯಂಪೊಂದಿಸುರಲೋ |
| | | 13 ಕಕೇಸಂದಳು |

84

ಅದೇ ಹೋಬಳಿ ಮಣಸನಹಳ್ಳಿಯ ಹತ್ತಿರ ಹಳೇ ಭಾವಿಯ ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—5'×1'—6"

- 1 ನಮಸ್ತುಂಗಶಿರಶ್ಚಂದಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿಶ್ರೀ
- 2 ವಿಜಯಾಭ್ಯುದಯಶಕವರ್ಷ ೧೫೬೩ನೆಯ ಜಯಸಂವತ್ಸರದ ಚಯಿತ್ರಶುಕ್ರಮಂ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇ
- 3 ಶ್ವರಅರಿಯವಿಭಾಡಭಾಪೇಗತಪ್ರವರಾಯರಗಂಡ ಹಿಂದುರಾಯಸುರತಗ್ರಾಣಪೂರ್ವಪಕ್ಷಿ ಮದಕ್ಷಿಣಸಮುದ್ರ
- 4 ಧಿಪತಿಶ್ರೀವೀರಬುಕ್ಕಣ್ಣವೇಡೆಯರು ಹೂಯಿಸಳಾನ್ವಯಮಹೀಮಂಡಲಮಂ ನಿಜಭುಜಮಂ
- 5 ಡನವಾಗಿಪಾಲಿಸುತಹೊಸಪಟ್ಟಣದಲಿಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಾಂಗೈಯ್ಯತ್ತ ತನ್ನಪಟ್ಟದಸಿಜೋಮದೇವಿ
- 6 ಯರಕುವಾರಶ್ರೀವಿರುಪಣ್ಣವೇಡೆಯರಿಗೆಸುಗೋಡೆ ಆಪಟ್ಟಣದಲ್ಲಿ ಸುಖದಿಂದ
- 7 ರಾಜ್ಯನಪರಿಪಾಲಿಸುವಲ್ಲಿ ಪ್ರಧಾನ ಕೋಟಿಯುಂಕಟ್ಟಿಸಿದ ಹೆಮ್ಮಾಜಿಗೆ

- 8 ಸರ್ವಪೂಜ್ಯವಾಗಿಬಿಟ್ಟುಗ್ರಾಮ ಬಡಗಣವಿರುವಪುರವೆಂದು ಪ್ರತಿನಾಮ
9 ಮಂಗಳಮಹಾಶ್ರೀ |
10 ಮೃಧೈ ನುಪಾಲನಂ |
11 ||

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ಅದೇ ಕುರುಗೋಡು ಹೋಬಳಿ ಮರುಪಡುಗು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಬಂಜರು ಜಮೀನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—0"×3'—6"

- | | |
|----------------------------|------------------------------|
| 1 ಕ್ರೋಧಿಸಂವತ್ಸರದಮಾ | 9 ದಲಾದದೇವತಾಕಾರ್ಯಕ್ಕೆ ಗಣಾ |
| 2 ಗರ್ಗಿರ ಶು ೩ ಶುಕ್ರವಿಟ್ಟಲೇ | 10 ರಾಧನ ಸುಂಕವನೂ |
| 3 ಶ್ವರಮಹಾಅರಸುಗಳಿಗೆ | 11 ಬಿಟ್ಟು ಕೊಟ್ಟ ಮಹಾಜನಂಗಳ |
| 4 ಶ್ರೀರಂಗರಾಜಅರಸುಗಳಿಗೆ | 12 , |
| 5 ಗೆ ಧರ್ಮವಾಗಬೇಕೆಂದು | 13 ಧರ್ಮಶಾಸನ ಆವನಾನು |
| 6 ಕಟೆಯಿತಿರುವೆಂ | 14 ತಪ್ಪಿದರೆತಮ್ಮ ತಂದೆಯವಾರ |
| 7 ಗಳನಾಥದೇವರಿಗೆ ಅವ್ಯ | 15 ಣಾಸಿಯಲ್ಲಿ ಕೊಂದಪಾಪಕ್ಕೆ ಹೋ |
| 8 ತಪದಿವಿಪಾರಾಧನಮೋ | 16 ಹನು ಶ್ರೀ ಶ್ರೀ |

86

ಅದೇ ಹೋಬಳಿ ತಾತನಕಲ್ಲು ಗ್ರಾಮದ ಬಳಿಯಲ್ಲಿರುವ ಹೊಂಗೆಮರಗಳ ಕಾನಿನಲ್ಲಿ ಹಾಳುಬಾವಿಯು

ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—5'—6"×3'—6"

- | | |
|---------------------------------------|---------------------------|
| 1 ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಪಲ್ಲವಾನ್ವಯ | 10 ನನ್ನಿ ಯಗಂಗನಣಿಯ \| |
| 2 ತಿಲಕಶ್ರೀಮನ್ಮೋಲಂಬಾಧಿರಾಜ | 11 ಬೇರನೋಬಂ |
| 3 ಆಯ್ಯಪದೇವನಮರ್ಗ | 12 ಪಡೆಯಕಟೆಯಿಟ್ಟ |
| 4 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನ | 13 ದೊಡೆಕಾಳಿಗದುಳ ವೀರ |
| 5 ವಿನುತಗಂಗಳಕುಲ | 14 ರತಟ್ಟಿಬಿದುಸತ್ತ ಆತಂಗೆ |
| 6 ತಿಲಕರಾಜಪ್ಪ | 15 ಉರೇಕ್ಕುಲುಮಾಜನಮುಂ |
| 7 ವ.ಣಿಕೋಳಾಲ ಪು | 16 ಕೊಟ್ಟ ಕಣಿ ಇಕ್ಕಣ್ಣಗಂ |
| 8 ರಪರಮೇಶ್ವರ ಶ್ರೀಮ | 17 ಮಕ್ಕಳಮಕ್ಕಳವರೆಗಂ |
| 9 ತೃಪ್ತಿಭವಿಪತಿಯ | 18 ಸಲ್ಲಮ |

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ತೊಂಡೆಬಾವಿ ಹೋಬಳಿ ಕೊತ್ತೂರಿಗೆ ಪೂರ್ವಕ್ಕೆ ಕಣಿವೆಯಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—5'×3'

- 1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕವರ್ಷಂಬುಲು ೧೪೬೮ ಅಗುನೆಟಿತದು
2 ಪರಿವತ್ತವಾನಪರಾಭವಸಂವತ್ಸರಶ್ರಾವಣಬಿಲ್ಮೋ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರ
3 ಶ್ರೀವೀರಪ್ರತಾಪಸದಾಶಿವದೇವರಾಯಮಹಾರಾಯಲು ರತ್ನಸಿಂಹಾಸನಾರೂಢಾಲ್ಮೈಪೃಥ್ವೀಸಾಂಬ್ರಾಂಭ್ಯಂಜೇ
4 ಯುಜುಂಡುಗಾನುಶ್ರೀಮದ್ದೇವದೇವೋತ್ತಮ ಶ್ರೀತಿರುವೆಂಗಳನಾಥನಿ ಚಪ್ಪರಾನುಕುಲಬಳಿ
5 ಶ್ವರದೇವುಸಿಚಪ್ಪರಾನುಕುಲತ್ರೇಯಗೋತ್ರಂ ಆಪಸ್ತಂಬಸೂತ್ರಂ ಯಜುಶಾಖಾಧ್ಯಾಯ ಲೈನ
6 ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರರಾಮರಾಜಾತಿಮ್ಮಯದೇವಮಹಾರಾಜಾಕೋಮಾರುಪು ಕೋನಪ್ಪಯ್ಯದೇವ
7 ಮಹಾರಾಜಾಗರುಶ್ರೀಜಯಸ್ತೀಪುಂಜ್ಯಕಾಲಾನತಮತಂಡಿರಾಜಾತಿಮರಾಜಾಕು ಪುಂಜ್ಯಂಗಾನು
8 ತಮಕುನಾಯಕತನಾನುಕುಲಾಂಚಿನವನುಗೊಂಡಸೀಮಲೋ ಪುರನಪ್ಪಕುಸುಮಾರ್ಥದಾಯ
9 ನಸುಂಕಮನುಚಪ್ಪರಾಕುಧರ್ಮಂಗಾನು ಇಡಿತಿ ಚಂದ್ರಾದುಲುಸಾಕ್ಷಿ
10 ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿ ವಸುಂಧರಾಪಟ್ಟಿ ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯತೇಶ್ರೀಮಿಃ
11 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛೇದಯೋನುಪಾಲನಂ ದಾನಾತ್ಸ್ವಗ್ಗಮವಃ ಪೂರ್ವೀತಿಪಾಲನಾದಚ್ಚುತಂಪದಂ||ಶ್ರೀ

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ನಗರಗೇರಿ ಹೋಬಳಿ ಪುಣಸೇನಹಳ್ಳಿ ಯಲ್ಲಿ ಕಟ್ಟಿನ ಬಳಿಯಲ್ಲಿ ಕಾಲೈ ದಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'×3'

- 1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕವ
2 ರುಪಂಬುಲು ಅಗುನೆಟಿಕೋಧನಸಂವತ್ಸರಪುಷ್ಯಶು ೩
3 ಶುಲು ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀವೀರಸದಾ

- 4 ಕಿವದೇವಮಕಾರಾಜಯವಿದ್ಯಾಸಗರಮಂದು ರತ್ನ ಸಿಂಹಾಸನಾರೂಢುಲ್ಯೈ ಪೈ
- 5 ಧ್ವೀಪಾಂಬ್ರಾಜ್ಯಂಜೇಯುಚುಂಡುಗಾನುಪುನುಗೋಂಜಭೋಗಸಮುದ್ರಂ ಹನುಮಂತ
- 6 ಪೆರಮಾಳುದಿವ್ಯಶ್ರೀಪಾದಪದ್ಮಂಬುಲಕು ಆತ್ರೇಯಗೋತ್ರಂ ಆಪಸ್ತಂಬನೂ
- 7 ತ್ರಯಂಜುಶ್ಯಾಖಾಧ್ಯಾಯುಲ್ಯೈನ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರರಾಮರಾಜುತಿರುಮಲ
- 8 ದೇವಮಹಾರಾಜಯ್ಯ ನಾರಿಕೋಮಾರಡು ರಾಮರಾಜುಗಾಮಯಿಚೆನ
- 9 ಧರ್ಮಶಾಸನಸಾಮಿಸಮಾಕಿವದೇವಮಹಾರಾಯಲುವಣಕ್ಕುಮ
- 10 ರನಾಯಕತನಾನಿಕಿಪಾಲಿಂಚಿನಪನುಗೋಂಜೇವಲೋಪಟ್ಟಣಾನ ಮಳಿಗೆ
- 11 ಸುಂಕಮುನುಮಾತಂಡಿಕಿಪುಣ್ಯಲೋಕಾವ ಪ್ರಗಾನು . . .
- 12 ಣ್ಯಕಾಲಮಂದುಸಹಿರಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕಂಗಾ
- 13 ಯಿಸ್ತಿಮಿ . . . ಆಚಂದ್ರಾರ್ಕಂಗಾನು ಅನುಭವಿಂಜೇದಿ
- 14 ಅನಿವ್ರಾಯಿಂಚ ಇಚ್ಛೆ ನದಾನಧರ್ಮಶಾಸನಮುಶ್ರೀಶ್ರೀ
- 15 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದ
- 16 ತಾಪಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ | ಮಂಗಳಮಹಾ ಶ್ರೀ

ಮುಳಬಾಗಲ್ ತಾಲ್ಲೂಕು.

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ಮುಳಬಾಗಲ್ ಟೌನ್ ಪಶ್ಚಿಮಕ್ಕೆ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—5'—6"×2'—3"

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| 1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಃ | 20 ಸಮಾರಾಧನೆಗೆ ಮುಳುವಾಗಿಲರಾಜ್ಯದ ಅವನಿನಾಡ |
| 2 ಶಕವರ್ಷ ೧೪೮೮ನೆಯವ್ಯಯಸಂವತ್ಸ | 21 ಪೊಳಗಣದಾಸಮಾರಂಡಹಳ್ಳಿಗ್ರಾಮವನು |
| 3 ರದಮಾರ್ಗಕಿರಬಿತ್ತಲು ಶ್ರೀಮನ್ಮಹಾಮಂ | 22 ಸರ್ವಮಾನ್ಯವಾಗಿ ನಿವೃತ್ತಪುತ್ರಪುತ್ರಪರಂಪರೆಯಾಗಿ |
| 4 ದಲೇಶ್ವರಪೇದಿನಿದಿಮಿಸರಗಂಡಕಾರಾಸಿ | 23 ನಡಸಿಕೊಂಡು ಪೂರ್ವಮರಿಯಾದೆಯಧರ್ಮಗ |
| 5 ಳುವಸಾಳುವನರಸಿಂಗಯ್ಯದೇವಮಹಾಚರ | 24 ಳನ್ನು ನಡಸುತ್ತಾ ಬಿಡುದಂದುಬರೆದುಕೊಟ್ಟಧರ್ಮ |
| 6 ಸುಗಳಮುಳುವಾಗಿಲ ಬಣಜಿಗವೀರಸತಿಯ | 25 ಶಾಸನ . . . ಮುಳುವಾಗಿಲರಾಜ್ಯದ |
| 7 ಮಗವೀರಸತಿಕೇಟ್ಟಧರ್ಮಶಾಸನ ನಿಸು | (ಹಿಂಭಾಗ) |
| 8 ಮುಳ.ವಾಗಿಲಲು ಅತಿಥಿಅಭ್ಯಾಗತರಿಗೆಅನ್ನದಾನ | 26 ಸದಕತಂಡಹಳ್ಳಿಯನೂಸಹಅನುಭವಿಸಿಕೊಂಡು |
| 9 ಮಾಡಿಕೊಂಡುಹಂಥಧರ್ಮಗಳನುಕೇಳಿನಾವು | 27 ಆದರ . . . ಸುಂಕವೊಳವಾಯುಹೊಜಿವಾರುವೊಳ |
| 10 ಸಂತೋಷದಿಂದವೀರಸತಿಯಾಡಿ ವಧರೈ ಕುಂಬಳಿಯಾ | 28 ಗಾಗಿವನುಳ್ಳದನುಸರ್ವಮಾನ್ಯವಾಗಿ ಕೊಟ್ಟವಾಗಿಡದ |
| 11 ಗಿದಯಮಾಡಿಕೊಟ್ಟಂಥಧರ್ಮಶಾಸನ | ರೊಳ |
| 12 ನಿರ್ಣಯ \| ನಿನಗೆಮುಳುವಾಗಿಲಪಟ್ಟಣದಲೂ | 29 ಗುಳನಿಧ್ಯಾದ್ಯಷ್ಟಭೋಗಗಳನ್ನು ನೀವೇನಿವೃತ್ತಪುತ್ರಪು |
| 13 ಬಣಜಿಗರುಅರಮನೆಗೆತೆತ್ತುಬಹ | 30 ತ್ರಪಾರಂಪರೈವಾಗಿಸರ್ವಮಾನ್ಯವಾಗಿಅನುಭವಿಸುವು |
| 14 ಸಹಾಯಗಂಚಿನೂ ಮರಿಯಾದೆಯಲೂ | ದಂದು |
| 15 ಬಳಿಯಾಗಿರಲುನದು . . ಆಯಕಡೆಯಸುಂಕ . . | 31 ಕೊಟ್ಟಧರ್ಮಶಾಸನಕಾರ್ಥಧರ್ಮಕೇಸಹಾಯಮಾಡದೆ |
| 16 ವಳವಾರುಸಹವಾಗಿತೆತ್ತುಬಹವನುಳ್ಳದನು | 32 ತಪ್ಪಿದವರು ಗೋವಕೊಂದ |
| 17 ವ್ಯಯಸಂವತ್ಸರದಕಾರ್ತಿಕಶುಂಭದೀಪ ಧ | 33 ಮಹಾಪಾಪಕೆವೊಳಗಾಗುವರುಎಂದುಬರೆದು |
| 18 ವ್ಯಕ್ತವಂದೆದಿಗೂಸರ್ವಮಾನ್ಯವಾಗಿ | 34 ಕೊಟ್ಟದಾನಧರ್ಮಶಾಸನ . . . |
| 19 ಬಿಟ್ಟವನಿನುಕಿವರಾತ್ರೆಯಧರ್ಮಸೋಮವಾರಧರ್ಮ | |

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ಮುಳಬಾಗಲಿಂದ ಶ್ರೀನಿವಾಸಪುರಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಆದಿಹನುಮಂತದೇವರ ದೇವಸ್ಥಾನದ

ಉತ್ತರಕ್ಕೆ ಹುಟ್ಟುಗುಂಡಿನಮೇಲೆ

ಪ್ರಮಾಣ.—5'—6"×1'—9"

- 1 ಶುಭಮಸ್ತು ಶಾರ್ವರಿಸಂವತ್ಸರದ ಆಕೇಜ ಬ ೫ ಲು
- 2 ಶ್ರೀಮನ್ಮಹಾನಾರಸಿಂಹಕದಿರೆಯನಾರಸಿಂಹದೇವರಸೇವೆಗೆ . . ಕಾವಲುಕಾಪರಿಗೆ
- 3 ದೇವರಾಜವೊಡೆಯರುರಾಜ್ಯವ ಪರಿಪಾಲಿಸುವಲ್ಲಿ ಮುಳುವಾಯರಾಜ್ಯವನು ಹರಿಯಪೊಡೆಯರು ಪರಿಪಾಲಿಸಲಾಗಿ ಶ್ರೀ
ನಾರಸಿಂಹದೇವರ

- 4 ಇರಲಾಗಿ ನೂರಸ್ಥಾನದಲು ನಿಮ್ಮಗೆ ದಂಡೆಯಮಾಳ್ವನನೂನಡೆದೇವೆ "
- 5 ಸಾಮ್ಯನನು ಅನುಭವಿಸಿಕೊಂಡು ದೇವರಕಟ್ಟಳೆಯ ಪರಿಪಾಲಿಸಿಕೊಂಡು ನಿಮ್ಮ
- 6 ವಂಶಪರಂಪರೆಯಾಗಿ ಸೇವಿಸುಂಟಾದನೂ ಕಾದುಕೊಂಡು
- 7 ನಿಮ್ಮನಾಡ ಹೇಳುಸುಂಕಗಳಿಂದ ಅಂಗಣದ ನಮ್ಮಸ್ವಾಮಿಸೇವೆಗೆ
- 8 ಅನುಭವಿಸುವುದು ಎಂದು ಒ ನಾರಸಿಂಹವೇವರಪಾದದೊಳುಸೇವೆ ನಡೆಸಿಕೊಂಡು ಸುಖವಲಿತ ಹುದು
- 9 ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತನಸುಂಧರಾಂ | ಪಕ್ಷಿ ಸರ್ಪಸಹಚ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಮಿಣಿ | ನಂಸಿಂಹಶ್ರೀ

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ಮುಳಬಾಗಿಲು ಹೋಬಳಿ ಬೇವುಹಳ್ಳಿ ಕತ್ತಿರ ಎಲುವಹಳ್ಳಿ ಹೋಗುವ ರಸ್ತೆಯಲ್ಲಿರುವ ಬಂಡೆಯಮೇಲೆ

ಫರಾಣ.—6'—6" × 4'—6"

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| 1 ಮನುಮತಸಂವತ್ಸರದಕಾರ್ತಿಕಶು | 4 ಧನೇಗಂದು ತಮಗೆ ಸಲುತ್ತ್ತಿದ ಸುಂಕತೆಗೆಯ |
| 2 ದಲಮುಳುವಾಯಿನಾಪ್ರಭುದಾಸೋದರ | 5 ನ.ಬಿಟ್ಟುಕೊಟ್ಟರು . |
| 3 ಅಯ್ಯನವರು ಸೋವೇದೇವರದೀಪರಾಂ | |

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ಮುಳಬಾಗಿಲಲ್ಲಿ ಜೋಡಿದಾರ್ಯ ಲಕ್ಷ್ಮಣಾಚಾರ್ಯರ ನೆಡದಲ್ಲಿದ ತಾಮ್ರಶಾಸನದ ನಕಲು

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷಗಳು ೧೬೯೦ನೇ ಈಶ್ವರ ಸಂವತ್ಸರಕಾರ್ತಿಕ
- 2 ಶು ೦೫ ಪುಣ್ಯಕಾಲದಲ್ಲು ಕಾಂಡಿನ್ಯಗೋತ್ರದ ಆಪಸ್ತಂಬನೂತ್ರದ ಯಜುರ್ವಿಶ್ವಾಧ್ಯಾಯಿಗಳಾದ
- 3 ರಾಜಾಚಾರ್ಯರಿಗೆ ಮೌದ್ಗಲ್ಯಗೋತ್ರದ ಆಶ್ವಲಾಯನಸೂತ್ರದ ಬುಕ್ಕಾಖ್ಯಾಯಿಕೆಗಳಾದ
- 4 ಸುಬ್ಬಣಾಚಾರ್ಯರ ಪುತ್ರರಾದ ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರು ಬರಸಿಕೊಟ್ಟ ದಾನಶಾಸನಕ್ರಮ ಹೇಗೆಂದರೆ ಅದಾಗಿ
- 5 ನೀವು ಬಹುಕುಟುಂಬಿಗಳಾದಕಾರಣ ನಮಗೆ ಪೂರ್ವದಾರಭ್ಯ ನಡೆಯುವ ವೆಂಕಟಗಿರಿಕೋಟೆ
- 6 ಕೆರಕಳಗೆಯಿರುರಾಯಿಗುಟದಬಳಿಯ ವೆಂಕಟಗಿರಿಕೋಟೆ ರಾಮಾಚಾರ್ಯರಗಡೆಗೆ ಪೂರ್ವಂ || ೦ ಕೊಳಗಗದ್ದೆ
- 7 ಯನ್ನು ಈದಿನ ಸಹರಣೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟು ಅಧಿಯಾಗಿ ನಿಮ್ಮ ಪುತ್ರಪೌತ್ರಪಾರಂಪರ್ಯ
- 8 ವಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ಜಪದೇವಾರ್ಚನವಾಖ್ಯಾನಕಾಲಗಳಲ್ಲಿ ಸಮ್ಮ ಶ್ರೀಯಃಪಾರ್ಥನೆಮಾಡಿ ಸುಖದಲ್ಲಿ ಇರುವು
- 9 ದುಯೆಂದ ಬರಸಿಕೊಟ್ಟದಾನಶಾಸನ ಏಕೈವಭಗಿನೀಲೋಕೇ ಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ | ನಭೋಚ್ಯಾ ನ ಕರಗ್ರಾ
- 10 ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾನವಿಷಂ ವಿಷವೀತ್ಯಹುರ್ಬ್ರಹ್ಮಸ್ವಂ ವಿಷಮುಚ್ಯತೇ | ವಿಷಮೇಕಾಕಿನಂಹಸ್ತಿ ಬ್ರಹ್ಮಸ್ವಂಪುತ್ರ ಪೌತ್ರಕಂ |

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ಅದೇಲಕ್ಷ್ಮಣಾಚಾರ್ಯರ ನೆಡದಲ್ಲಿದ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನದ ನಕಲು.

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| 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕಾಬ್ದಿ ೧೬೯೦ | 14 ವಾಗಿ ಶ್ರೀಕರಣಶ್ರಿನಾಚಕವಾಗಿ ಬರೆದುಕೊಟ್ಟಭೂ |
| 2 ನೆಯತದುಸರಿವರ್ತಮಾನವಿಕ್ರಮಾನುಸಂವತ್ಸರ | 15 ದಾನಧರ್ಮಶಾಸನ ಇದನ್ನು ಪುತ್ರಪೌತ್ರಪಾರಂಪರ್ಯವಾಗಿ |
| 3 ಆಪಾಧಬಹುಳ ೦೫ ಪುಣ್ಯಕಾಲದಲು ಶ್ರೀವ.ದ್ವೈಂಕಟರಾ | 16 ಅನುಭವಿಸಿಕೊಂಡುಬರುವುದು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |
| 4 ಮಾಚಾರ್ಯರಪುತ್ರರಾದಸ್ಥಳದನಂಸಿಂಹಾಚಾರ್ಯರುಮಾಧೂ | 17 ಇಂದ್ರಃಪೃಚ್ಛತಿಚಾಂಡಾಲೀಂಕಿಮಿದಂಪಚ್ಯತೇತ್ವಯಾ |
| 5 ಲಸಗೋತ್ರಯಜುರ್ವಿಶ್ವಾಧ್ಯಾಯಿಗಳಾದಸ್ಥಳದ | 18 ಶ್ವಮಾಂಸಂಸುರಯಸಿಕ್ತಂಸೃಕಪಾಲೇಚಿತಾಗ್ನಿನಾ \| ದೇ |
| 6 ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರುಕಾಂಡಿನ್ಯಗೋತ್ರದರಾಜಾಚಾರ್ಯರ | 19 ವಬ್ರಾಹ್ಮಣಸ್ತತೀಸ್ತುಯೇಹರದ್ವಿ ಸರಾಧಮಾಃ \| ತೇ |
| 7 ಪುತ್ರರಾದಅಣ್ಣ ಯಾಚಾರ್ಯರಿಗೆಭೂದಾನಧರ್ಮಶಾ | 20 ಪಾಂಪಾದರಜೋಭೀತ್ಯಾಚ್ಯುತಾಚ್ಯಾ ದಿತಂಸುಯಾ \| |
| 8 ಸನಬರಸಿಕೊಟ್ಟಕ್ರಮಹೇಗೆಂದರೆ ನಮ್ಮ ಶ್ರೀನಿವಾಸಾಚಾ | 21 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಮಾಲನಂ \| ಪರ |
| 9 ರ್ಯರಿಗೆ ಮುಳಬಾಗಿಲಿಗೆಸೇರಿದ ಬೀಮ್ಮನಮುದ್ರದ | 22 ದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಾನಿಷ್ಕಲಂಭವೇತ್ \| ದಾನಮಾಲನ |
| 10 ಳ್ಲಿ ನಮಗೆ ನಡೆಯತಕ್ಕ ಭಟಮಾನ್ಯ ಹೊಲಂಗದ್ದೆಂ | 23 ಯೋರ್ಮಧ್ಯೋದಾನಾಚ್ಛ್ರಯೋನುಮಾಲನಂ \| ದಾನಾ |
| 11 ಉಭಯಂನಾಲ್ಕು ಕೊಳಗಭೂಮಿಯನ್ನು ಸಮ್ಮಶ್ರೀ | ತ್ಸರ್ಗಮವಾಪೋ |
| 12 ನಿವಾಸಾಚಾರ್ಯರಿಗೆ ಸದ್ಗತಿನಿಮಿತ್ತವಾಗಿ ಸಹರಣೋ | 24 ತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ |
| 13 ದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಸೂರೋಪರಾಗನಿಮಿತ್ತ | |

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ಮುಳಬಾಗಿಲು ಟೌನಿನಲ್ಲಿ ನಂದಗುಡಿ ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರ ವೆಶದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನದ ನೆಕಲು.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನ
- 2 ಶಕವರ್ಷಖರಸಂವತ್ಸರ ಅಕ್ಷೀಪ ಬ ೧೦ ಲು
- 3 ವೇದಶಾಸ್ತ್ರ ಸಂಪನ್ನರಾದ ವೆಂಕಣ್ಣಾಚಾರ್ಯ
- 4 ರವರಿಗೆ ಕನ್ನ ಸಮುದ್ರದ ಶಾನಬೋವ
- 5 ಜೋಗಪ್ಪನವರು ಕೊಡಿಸಿದ ದಾನಪತ್ರ
- 6 ಕ್ರಮವಂತೆಂದರೆ ಶ್ರೀಮತುರಾಜಶ್ರೀರಂಗ
- 7 ರಾಯರಯ್ಯನವರು ಕಾಪ್ಪಿಯ ಬಳಿಯಲ್ಲಿ
- 8 ಭಾಗ್ಯೇಶ್ವರರ ಭೂಮಿಯನ್ನು
- 9 ದಾನಮಾಡಿ ಕೊಟ್ಟು ಇದ್ದದನ್ನು
- 10 ಇದರಲ್ಲಿ ಹೊಲ ೨೦ ಗಡೆ ೨೦ ಯನ್ನು

- 11 ನಿಮ್ಮಪುತ್ರಪೌತ್ರಪಾರಂಪರ್ಯವಾಗಿ
- 12 ನಡಸಿಕೊಂಡುಬರುವುದು ಎಂಬುದಾಗಿ
- 13 ಶ್ರೀರಂಗರಾಯನುನಿರೂಪಿಸಿದಪ್ರಕಾರ
- 14 ನಿಮ್ಮಪುತ್ರಪೌತ್ರಪಾರಂಪರ್ಯವಾಗಿ ಅನು
- 15 ಭವಿಸಿಕೊಂಡುಬರುವುದುಯೆಂದದಯೆ
- 16 ಪಾಲಿಸಿದ ದಾನಪತ್ರಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾ
- 17 ಯೋಹರೇತವಸಂಧರಾಂ | ಪಪ್ಪಿವರ್ಷ
- 18 ಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಶ್ರೀಮಿಃ ||

ಕುಭಮಸ್ತು |

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ಮುಳಬಾಗಿಲು ಹೋಬಳಿ ದೊಡ್ಡ ಬಂಡಹಳ್ಳಿಯಲ್ಲಿ ಕೆರೆಕೆಳಗೆ ಗುಂಡಿನಮೇಲೆ

ಪ್ರಮಾಣ.—8'—0" x 6'—5"

- 1 ಶ್ರೀಗುರುಸೇನಮಃ
- 2 ವಿಶೇಧಿಕೃತಸಂವತ್ಸರದಶ್ರಾವ
- 3 ಣಸು ೫ ಲು ಶ್ರೀಮತು ಮುಳ
- 4 ವಾಯವಿಡಪಗಳಕಾರ್ಯಕರ್ತರಾದ
- 5 ಶ್ರೀಮತು . . . ನಾಡದಾಪೋದರಆಯ್ಯಗಳವರು
- 6 ಶ್ರೀಮತುಲಬಸದ್ವಿಮಗರಾಮ
- 7 ಸೆಟ್ಟರಿಗೆಕೊಟ್ಟಭೂದಾನಧರ್ಮಶಾಸನಕ್ರಮವಂತೆಂದರನಂ
- 8 ಮುಆಡಳಿತಕ್ಕೆ ವಳಿತವಾದಲಬಸೆಟ್ಟ ಹಳ್ಳಿಯಗವುಡು
- 9 ಪ್ರಜೆಗಳ ಅನುಮತಿಯಿಂದ ಕೆಡೆಯನಕಟ್ಟಿದ

- 10 ಸಂಬಂಧವಾಗಿ ಕೆಡೆಯನಕೆಳಗೆಮೇಲುಭಾಗದಕಲ್ಲು
- 11 ಗುಂಡಿನ ಕೆಳಭಾಗದಲ್ಲಿ ಹತ್ತುಕೊಳಗದೆಯನುಸರಿಸ್ತು
- 12 ಪಾನ್ಯವಾಗಿ ಕೊಟ್ಟರುಇದನುಪಾಲಿಸಿದವರುಗಂಗೆವಾರ
- 13 ಣಾಸಿಯಲಿಸಹಸ್ರಗೋವದಾನಮಾಡಿದಪುಣ್ಯಭಾಗಿಗಳು
- 14 ಇದಕೆತಪಿದವನುಪಾಪಕೊಡನುಇದಕೆಗವುಡು
- 15 ಪ್ರಜೆಗಳವೊಪ್ಪದಾನಂವಾಪೋನಂವೇತಿದಾನಾಚ್ಛೇ
- 16 ಯೋನುಪಾಲನಂದಾನಾತ್ಮರ್ಗಮವಾಪೋತಿಪಾಲ
- 17 ನಾಡಚ್ಯುತಂಪದಂಶ್ರೀಗುರುಪಾದವೇಗತಿ |

ಶ್ರೀ ಶ್ರೀ

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ಅದೇಹೋಬಳಿ ಬಂಡಹಳ್ಳಿ ಕೆರೆಯಹತ್ತಿರ ಪಿಚ್ಚು ಗುಂಡಹಳ್ಳಿ ದಾರಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ.—1'—6" x 2'—9".

- 1 ನಮಸ್ತುಂಗಕಿರಕ್ಕಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತೈಲೋಕ್ಯ.
- 2 ನೆಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಗುರುಪಾದವೇ
- 3 ಗತಿ | ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರ್ಷಗಳ
- 4 ೧೬೨೫ನೆಯ ವಿಷುಸಂವತ್ಸರದಚೈತ್ರಶುದ್ಧ ೩ ಲ್ಲು ಶ್ರೀಮತು
- 5 ದೊಡ್ಡಲಿಂಗರಾಜೇಅರಸಿನವರುಮುಳಬಾಗಿಲಶ್ರೀನರಹರಿ
- 6 ಶಾಸ್ತ್ರಗಳಿಗೆ ದಯಪಾಲಿಸಿದ ಗ್ರಾಮದಾಸಶಾಸನದ
- 7 ಕ್ರಮವಂತೆಂದರೆ ನೀವುಬಹುಕಾಲದಿಂದ ನಮ್ಮನ್ನು ಆಶ್ರ
- 8 ಯಿಸಿಕೊಂಡುಇದ್ದು ನಮ್ಮಗೆ ಜೀವನವನ್ನು ಕಲ್ಪಿಸಿಕೊಡಬೇ
- 9 ಕೆಂದುಹೇಳಿಕೊಂಡದ್ದರಿಂದನಾವುನಮ್ಮಆಡಳಿತಕ್ಕೆ
- 10 ವಳಿತವಾದಬಂಡಹಳ್ಳಿಗೆಪಶ್ಚಿಮಇರುವಭೂಮಿಯನ್ನುಕೊ
- 11 ಟ್ಟರುತ್ತೇವೆಯಾಗಿಅಲ್ಲಿನೀವುಕೆರಕುಂಟೆಮೊದಲಾದದನ್ನು
- 12 ಕಟ್ಟಿಸಿಕೊಂಡುಗದ್ದೆಯನ್ನು ಮಾಡಿಕೊಂಡುಅನುಭವಿಸುವು
- 13 ದಲ್ಲದೆ ಕಾಡುಪ್ರದೇಶದಲ್ಲಿರುವಗಿಡಮರಗಳನ್ನು ಕಡಿದು
- 14 ಸಾಗಿಗೆ ಅನುಕೂಲಪಡಿಸಿಕೊಂಡು ಆ ಭೂಮಿಗಳಲ್ಲಿ ಅಗತಕ್ಕ
- 15 ಸಮಸ್ತ ಫಲಗಳನ್ನು ನೀವುಪುತ್ರಪೌತ್ರಪಾರಂಪರ್ಯವಾಗಿ ಅನು
- 16 ಭವಿಸುವುದೆಂದು ಪ್ರೀತಿಯಿಂದ ಬರೆದುಕೊಟ್ಟ ದಾನದರ್ಪ
- 17 ಶಾಸನಇದರಸೀಮಾನಿರ್ಣಯಪೂರ್ವಕ್ಕೆದೊಡ್ಡ ಬಂಡಹಳ್ಳಿವೂರ
- 18 ಮುಂದಣಿಯೆಂದೆಡೆಕ್ಷೇಣಕ್ಕೆ ನೋಡುವಾಶಿಸನಲುತ್ತರಕ್ಕೆದೊಡ್ಡ
- 19 ಬಂಡಹಳ್ಳಿ ಕೆರೆನೀರುಬರುವಕಾಲುವೆಈಮಧ್ಯೆಇರುವಭೂಮಿ
- 20 ಕಾಡುಬಂಡೆಮೊದಲಾದುದನ್ನುನಿಮ್ಮಗೆಸರ್ವಮಾನ್ಯವಾಗಿ ಕೊಟ್ಟ
- 21 ಕಾರಣದರೊಳಗುಳ್ಳನಿಧಿನಿಕ್ಷೇಪಜಲತರುಪಾಪಾಣ ಅಕ್ಷಣ

- 22 ಆಗಾಮಿಸಿದ ಸಂಧ್ಯಂಗಳೆಂಬ ಅಪ್ಪಭೋಗತೇಜಸ್ವ್ಯವನ್ನು ಆನ
23 ಭವಿಸಿಕೊಂಡುಬರುವುದೆಂಬುದಕ್ಕೂಟ್ಟದಾನಶಾಸನ ಸ್ವದತಂ
24 ಪರದತ್ತಂವಾಯೋಹರೇತುವಸಂಧರಾಪ್ಪವರ್ಪಸಹಸ್ರೇಷು
25 ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಶ್ರೀಮಿಃ || ಗುರುಪಾದವೇಶರಣಂ

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ಶ್ರೀನಿವಾಸಪುರ ತಾಲ್ಲೂಕು.

ಯಲ್ಲೂರು ಹೋಬಳಿ ಅಡವಿಕ್ಕುರುಬರಹಳ್ಳಿಯಲ್ಲಿ ಬಂಡೆಮೇಲೆ.

ಪ್ರಮಾಣ—5'—0"×3'—0"

- 1 ಶ್ರೀಮುಖನಾಮಸಂವತ್ಸರಫಾಲ್ಗುಣಶುದ್ಧ ೫ ಸ್ಥಿರವಾರ
- 2 ಶುಭದಿನದಲ್ಲಾಗ್ರಾಮದೇವತೆಯಾದ ಮಾರಮ್ಮನಿಗೆ
- 3 ದೇವಾಲಯವಕ್ಕಟ್ಟಿಸಿದಾತಬಯಿರೆಗವುಡನಮಗ
- 4 ಹೊನ್ನೆಗವುಡನುಶಿಲ್ಪಿ ಮಾರೋಜನಮಗ
- 5 ಮಲ್ಲಾಚಾರಿ ಮಂಗಳ ಶ್ರೀಶ್ರೀ

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ಅದೇಹೋಬಳಿ ನಿಲಟೂರುಗ್ರಾಮದಕೆರೆಯತೂಬಿನ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—1'—6"×1'—0"

- | | |
|------------------|-------------------|
| 1 ಶುಭಮಸ್ತು ಗಣಾಧಿ | 5 ಬೋಯಿ ತಿಮ್ಮಯ |
| 2 ಪತಯೇ ನಮಃ | 6 ಕೊಡಕು ಮಾದ |
| 3 ತಾಡಗೋಳರಾಮ | 7 ನ್ನಕು ಯಿಜ್ಞಾನಭೂ |
| 4 ಪನ್ನಾಮನಿಗಾರು | 8 ದಾನಮಾನ್ಯಂ |

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ಅದೇಹೋಬಳಿ ಗಂಗನತ್ತಗ್ರಾಮದಲ್ಲಿ ಹೊಂಗೆಕಾನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—5'—6"×2'—0"

- | | |
|---------------------------------|-------------------------------------|
| 1 ಶ್ರೀಮನುಮಹಾರಾಜಾಧಿರಾಜಪ | 11 ಹೆಮ್ಮಡಿನಾಡ ಬಿಲ್ಲಗವುಂ |
| 2 ರಮೇಶ್ವರಶ್ರೀನೀರಹರಿಹರರಾ | 12 ಡನ . . ಯಲು ಸಂತೆಯಕ |
| 3 ಯಂಕುಮಾರರು ದೇವರಾಯವೊ | 15 ಟ್ಟ ಸಿ ಬಿಲ್ಲಗವುಂಡ ಚಂದಗ |
| 4 ಡೆಯರು ಪ್ರಿತುವೀರಾಜ್ಞಂಗೆಯಿ | 14 ವುಂಡಮಾದಿಜೇಯ ತಮ್ಮ |
| 5 ವಸಕವರೂಪ ೧೪೩೦ ನೆ ವಿಳಂಬಿ | 15 . . . ರಿಗೆ ಮುಖ್ಯವಾದಾಯಿವತ್ತಾಪುದೇಸ |
| 6 ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಸು ೧ ಸು ಶ್ರೀ | 16 ದಬ್ಬಸೆಟ್ಟತಾಳಮುರಿ ತಿಮ್ಮಿ |
| 7 ಮನ್ಮಹೂಮೂವರೂರಾಯರ ಗಂಡ | 17 ಸೆಟ್ಟವೊಳಗಾದ ಸಮಸ್ತ . |
| 8 ಚೆಂಜಿಬಯನಾಯಕರವರ | 18 ಗಾಂಡ.ಗಳು ಸಂತೆಯಮಂ |
| 9 ಮಕ್ಕಳು ಚಿಕ್ಕಮುದ್ದೆಯನಾಯಕರು | 19 ಕರನು ಮಾಸ್ತವಾಗಿ ಬಿಟ್ಟು |
| 10 ತಮ್ಮ ನಾಯಕತನಕೆ ಸಲುವ | 20 ಕೊಟ್ಟರು ಮಂಗಳಮಹಾ ಶ್ರೀ |

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ಅದೇ ಹೋಬಳಿ ಹರಳುಕುಂಟೆ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಹುಣಿಸೆಮರದಕೆಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—6'—0"×2'—3"

- | | |
|--------------------------------|--------------------------------|
| 1 ಶ್ರೀಮತು | 7 ಮಾಸ್ತಹೊಲಬಿ ೧ ಗದ್ದೆ ಬಿ ೧ ಸಲ |
| 2 ನಾಡಹಲವರು | 8 ಗೆ ಆಯಮನೆಪಟ್ಟುಕೇಪಿಸುಂಕವನು |
| 3 ಸ್ವಾಮಿ.ತನವನು ಸೋವೋಜ | 9 ಸರ್ವಮಾಸ್ತವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾ |
| 4 ರಸೆಟ್ಟಯಮಕ್ಕಳು ವೆಂಗಳಟ | 10 ಯಿಯಾಗಿ ಸಲಿಸುವುದು ಯಾಸಾಸನ |
| 5 ಸೆಟ್ಟಗೆಮಲಸೆಟ್ಟಯ ಮಕ್ಕಳು ಮಾಣಿಕ | 11 ಕೆತ್ತಬ್ಬದವರುನಾಡುಗಳ ಹಲ |
| 6 ಸೆಟ್ಟಗಳಿಗೆ ಕೊಟ್ಟ ಸರ್ವ | 12 ವರಿಗೆ ತಬ್ಬದವರು |

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ಅದೇ ಹೋಬಳಿ ರಾಮಪುರಕ್ಕೆ ಪೂರ್ವ ಬಯಲಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—3'-2"x1'-3". ತಲುಗಕ್ಷರ

- | | |
|--------------------------|-------------------|
| 1 ವಿಭವಸಂವತ್ಸರದಮಾಘ ಬಿ ೧೦ | 5 ವೀರಭದ್ರಸ್ಯಾಮಿಕಿ |
| 2 ಶ್ರೀಮನ್ಮಹಾರಾಜಾರಾಜ ಶ್ರೀ | 6 ಯೆಚ್ಚಿನಮಾನ್ಯಮು |
| 3 ನಾಯಂಕಾಚಾರ್ಯಾಚಾರ್ಯ | 7 ಮಡಿಪಂದಮು . . |
| 4 ಅಪ್ಪನಾಯನಿವಾರು | 8 |

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ಅದೇಹೋಬಳಿ ಕೊಳತೂರು ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಹೊಂಗೇಮರದ ಕಾನಿನ ಬಳಿಯ ಕಾಲ್ವೆಯಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—5'-6"x2'-9".

- | | |
|------------------------------|------------------------------------|
| 1 ಕರಸಂವತ್ಸರ ಅಶ್ವಿಜ ಬಿ ೧೦ ಲು | 10 ನಾಗಬೇಕೆಂದು ವೊಂದುಬಂಡುಗಗದ್ದೆ |
| 2 ಶ್ರೀಮನ್ಮಹಾರಾಜಾರಾಜ ಶ್ರೀ | 11 ಹತ್ತುಕೊಳಗ ಹೊಲವನ್ನು ಸಹ ಧಾರಾ |
| 3 ರಂಗರಾಯರಾಯಮಹಾರಾಯರು | 12 ದತ್ತನಾಗಿಸಮರ್ಪಿಸ್ತೆ ವಾದಕಾರಣ ನೀ |
| 4 ರಾಜ್ಯವನಾಳುವಲ್ಲಿ ಬೋಗಿಪ್ಪಯ್ಯ | 13 ವಿನಿಮ್ಯಪುತ್ರಪುತ್ರಪುತ್ರಪುತ್ರವಾಗಿ |
| 5 ನವರುಮಂಕಣ್ಣನವರಿಗೆ ಬರಸಿ | 14 ಅನುಭವಿಸಿಕೊಂಡು ಬರುವುದೆಂದು |
| 6 ಕೊಟ್ಟಭೂದಾನಶಾಸನಮ್ | 15 ಬರೆದುಕೊಟ್ಟಶಾಸನ ಇದನಪಹ |
| 7 ಗೆ ದಯಪಾಲಿಸಿದ . . . ಸೀಮೆಯೊ | 16 ರಿಸಿದವರು ಮಹಾಪಾತಕಕೆ ಹೋಹರು |
| 8 ಇಗಣರಂಗಪುತ್ರಗ್ರಾಮದಲನ | 17 ಶುಭಮಸ್ತು |
| 9 ಮ್ಮಮಾತಾಪಿತೃಗಳಿಗೆ ಶಾಶ್ವತಲೋಕ | |

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ಅದೇ ಯಲ್ಲೂರು ಹೋಬಳಿ ಹೊಸಹಳ್ಳಿಯಲ್ಲಿ ರಾಮಭಟ್ಟರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ ಕ್ರಿ. ಶ. ೧೧೧೦ರಲ್ಲಿ ಮೈಸೂರು ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜವೊಡೆಯರು ಕೊಟ್ಟ ಕೊತ್ತಪಲ್ಲಿ ದಾನಶಾಸನ.

2 ಹಲಗೆಗಳು ಪ್ರಮಾಣ—4"x4½"

(I b)

- 1 ಅವಿಲಾಸನ ಸಿರಸ್ತೆ ದಾರುಣಾ ಲಯಸ್ತು ಕಬಲವಮಕರ್ದಮಾಸೆ
- 2 ವಮುಜಾರಿಯಾಸಿತಾಲಕು ಶ್ರೀನಿವಾಸಪುರಯೇರುಕಾಲವಾದಾರ್ಪಣೆ
- 3 ರಿಯಾಸತಮೈಸೂರುಬದಾನವತಾಲಕಿನಲ್ಲಿರುವವೇದಮೂರ್ತಿ . ರಿಯಸ್ವಾಮಿ
- 4 ಶಾಸ್ತ್ರಗಳಿಗುಪಾಜಾರಿಗೆಬಂದುತಮ್ಮಗೆತಾಲಕುವಜಕೂರುಪೈಕಿಕೊತ್ತಪಲ್ಲಿ
- 5 ಎಂಬ ಗ್ರಾಮವು ಪೂರ್ವದಾರಭ್ಯಸರ್ವಮಾನ್ಯವಾಗಿನಡೆದುಬಂದುಈಚೆಗೆ
- 6 ಜಪ್ತಿ ದಾಖಲಾಗಿರಲಾಸಾಲಬೇರೀಜುಜಾಸ್ತಿಯಾಗಿರುವುದರಿಂದ
- 7 ಅಮೇಲೆ ಸರ್ಕಾರಕ್ಕೆ ಹಣಕೊಟ್ಟುಜೀವನಮಾಡುವುದಕ್ಕೆ ನಿರ್ವಾಹವಿಲ್ಲ
- 8 ಮುನಾಸಖ್ ರಿದೀಜೋಡಿಮೊಕರೂರಮಾಡಿಸಿಕೊಟ್ಟಲ್ಲಿಅಮೇಲೆಜೋಡಿ
- 9 ಡಿಹಣವನ್ನು ಸಾಲಬಸಾಲಸರ್ಕಾರಕ್ಕೆ ಸಂದಾಯಮಾಡಿತಮ್ಮಜೀವನವು
- 10 ಮಾಡಿಕೊಂಡುಸರ್ಕಾರದ ಸರ್ಕಾರದ್ರೋಪಾರ್ಥನೆಮಾಡುತ್ತಾ ಇದೇಂ
- 11 ಬದಾಗಿಹುಜ್ಜಾಲ್ಲಿಅರಿಕೆಮಾಡಿಕೊಂಡುಸ್ಥಳದಿಂದಅರ್ಜಿಭೋಗಿಸಿಪಟ್ಟೆ
- 12 ಸಹಕರದತ್ತೋರಿಸಿದಕಾರಣಸದರಿಗ್ರಾಮದಪಂಚಸಾಲಾಹುಟ್ಟುವಳಿ
- 13 ಪರಾಂಬರಿಸಿಕಾಶಾಸ್ತ್ರಗಳಿಕೊತ್ತಪಲ್ಲಿಗ್ರಾಮಕ್ಕೆಜೋಡಿಮೊಕರೂರಾಡಿಸಿ
- 14 ಕೊಟ್ಟಿರುವುದುಸದರಿಗ್ರಾಮದಲ್ಲಿಖುಟ್ಟುಬೇರೀಜುಕಂಠಿಯಾಯ
- 15 ೩೩||೧|| ಈವ್ಯಯ್ಯ ವಜಾಜಾರಿಯನಾಮತಿ|| ಜಾತಬಾಕಿಬೇರೀಜು
- 16 ೩೦||೧|| ಈವ್ಯಯ್ಯ ಕನಾನುಬಾಬುಬೇರೀಜುವಾಪುಮಾಡಿಸಿಇರುವು
- 17 ದುಷ್ಕಾರ|| ದಾಕಿಬೇರೀಜುಇಮ್ಮುನ್ವತ್ತೆ ರಡುವರಹಕಂಠೀರಾಯಪ್ರಕಾರ

II (a)

- 18 ಜೋಡಿಮೊಕರೂರಮಾಡಿಸಿಅಪ್ಪಣೆಕೊಟ್ಟಿರುವುದರಿಂದಸದರಿ
- 19 ಗ್ರಾಮಶಾಸ್ತ್ರಮುಜಕೂರುಸುಭದ್ರಮಾಡಿ ಅಂಗೀಕರಿಸಸಂ | ದಾರಭ್ಯ
- 20 ಸಾಲಬಸಾಲಮೂವತ್ತೆ ರಡುಕಂಠೀರಾಯಮೇರಗೆಸರ್ಕಾರ
- 21 ಕೈತೆಗೆದುಕೊಳ್ಳುತ್ತಾ ಸದರಿಗ್ರಾಮವನ್ನು ಇವರಿಗೆಸರಾಗುನಡಿಸಿಕೊಂಡು
- 22 ಬರುವುದುಹದಸಾಲತಾಜಾಸನ್ನ ದುವುಜಾರುಇಡಕೆಲಸವಿಲ್ಲಸನ್ನ ದು

- 23 ನಕಲನ್ನು ಸಿರಸ್ತೆದಾರದಪ್ಪರಕ್ಕೆ ಬರೆಸಿಕೊಂಡು ಸಲಹೆನ್ನದನ್ನು ಈಶಾ
 24 ಸ್ತ್ರೀಗಳವಶಕ್ಕೆ ಕೊಡುವುದು ಅಂಗಿರಸ ಸಲ್ಲಿ ನಿಜವೈಶಾಖೆಯಿರುತ್ತಾ
 25 ರೀತಿಯಿಂದಲೇನಾದರೂ ಮೇಸರರಿಗೊಂದು ಇಳಿಬಿಡುಗಿರುವುದಿಲ್ಲವು
 26 ಮುನಿಪಿಹುಜಾರ್ ಸಲ್ಲಾಂಕಂಶೀಯಾಯಿಮಾತ್ರ ರಹಸ್ಯವರಹಾದ ಮೇರಿಗೆ
 27 ಜೋಡಿತಗದುಕೊಂಡು ಗ್ರಾಮನಡಿಸಿಕೊಡುವುದು
 28 ಶ್ರೀಕೃಷ್ಣ

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ಅದೇ ಯಲ್ಲಾರು ಹೋಬಳಿ ಬಂಡೆಕುರುಬರಹಳ್ಳಿಯಲ್ಲಿರುವ ಗುಂಡಿನಮೇಲೆ.

ಪ್ರಮಾಣ—3'-6" x 2'-9"

- | | |
|----------------------|---------------------|
| 1 ಮನುಮತಸಂವತ್ಸರ ಚ | 4 ಮಾರಗೋವಜಿಯರು ನಿಲಿ |
| 2 ಯಿತ್ರಸುಖಲು ಶ್ರೀಮತು | 5 ಸಿದಮಣ್ಣಪದ ಧರ್ಮ |
| 3 ದಾವೋದರಅಯ್ಯಗಳಕ್ಕ | 6 ಕುಭಮಂಗಳಂ ಶ್ರೀಶ್ರೀ |

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ಅದೇ ಹೋಬಳಿ ಯವರೂರಿನಲ್ಲಿರುವ ಭವಾನಿಶಿಂಗರ ವಶದಲ್ಲಿದ್ದ ಗಂಗರಾಜಭೂವಿಕ್ರಮನ ತಾಮ್ರಶಾಸನ.

ಆನೆಯ ಮೊಹರು—೫ ಹಂಗಳಗಳು.

ಹಳಗನ್ನಡಕ್ಷರ

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 1 ಸ್ವಸ್ತಿ ಚಿಂತಭಗವತಾಗತ ಘನ ಗಗ(ನ)ನಾಭೇನಪದ್ಮನಾಭೇನಶ್ರೀಮಜ್ಜಾಹ್ನವೇಯಕು
- 2 ಲಾಮಲವೋವೊವೂವಭಾಸಸಭಾಸ್ವರಸ್ವಖ್ಯಾಕಪ್ರಹಾರಬಂಡಿತಮಹಾಶಿಲಾಂಭಲ
- 3 ಬ್ಬಬಲಸರಾಕ್ರಮೋದಾರುಣಾರಿಗಣವದಾರಣೋಪಲಬ್ಧವ್ರಣವಿಭೂಷಣವಿಭೂಷಿತಕಾಣ್ಯಾಯ
- 4 ನಗೋತ್ರಾಶ್ರೀಮತೋಂಗುಣಿವಮ್ಮನಧರ್ಮ್ಯಮಹಾಧಿರಾಜಃತಸ್ಯಪುತ್ರಃಪಿತುರನ್ಯಾಗತಶತಗುಣಯುಕ್ತೋ
- 5 ವಿದ್ಯಾವಿನಯವಿಹಿತವೃತ್ತಃಸಮೃಕ್ಷಜಾಪಾಲನಮಾತ್ರಾಧಿಗತರಾಜ್ಯಪ್ರಯೋಜನೋವಿ
- 6 ದ್ವೈತ್ಯವಿಕಾಂಚನನಿಕಪೋಪಲ(ಬ್ಧ)ಭೂತೋನೀತಿಶಾಸ್ತ್ರಸ್ಯವಕ್ತೃಪ್ರಯೋಕ್ತೃಕುಲೋದತ್ತಕ(ಸ್ಯ)
- 7 ಪ್ರಸೃತಃಪ್ರಣಿತಜನಕಲ್ಪತರಾಶ್ರೀಮತ್ . ಮಾಧವಮಹಾಧಿರಾಜಃತಸ್ಯಪುತ್ರಃಪಿತೃಪೃತಾಮಹ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)

- 8 ಗುಣಯುಕ್ತೋ ಅನೇಕಚತುರ್ಧಂತಿಯುದ್ಧವಾಸ್ತತ್ವತುರಾರಧಿವೇಲಾವಲಯಿಶಲಿಸಾಸ್ವಚಿತಯಶಃ
- 9 ಶ್ರೀಮದ್ಧರವರ್ಮ್ಯಮಹಾಧಿರಾಜಃ ತತ್ಪ್ರತ್ಯೋದ್ವಿಜಗುರುದೇವತಾಪೂಜನೋಪಕಾರ ನಾರಾಯಣಚರಣಾ
- 10 ರವಿಂದಾನುಪೂಜಾತಭಕ್ತಃಶ್ರೀಮದ್ವಿಷ್ಣುಗೋಪಮಹಾಧಿರಾಜಃ ತತ್ಪ್ರತ್ಯಯಂಬಕಚರಣಾಂಭೋರಹ
- 11 ರಜಃಪವಿತ್ರಕೃತೋತ್ತಮಾಂಗಃಸ್ವಭುಜಬಲಸರಾಕ್ರಮಕ್ರಯಶ್ರೀತರಾಜ್ಯಾಧಿಪ
- 12 ಮೋಕ್ಷಪಿತೃತಾಸನವೃತ್ತಿಕರನಿಕಿತಧಾರಾಸ್ವಯ ಕಲಿಯುಗಬಲಸಂಕಪಾಟನೃಪರಾಜಸದ್ಧರ್ಮ್ಯ
- 13 ವಿಹಾರದ್ಧರಣದ್ವಾಪ್ರಿಂಶಾಯುಧಕುಶಲಹಸ್ತ ನಿತ್ಯಸನ್ನದ್ಧಶ್ರೀಮತ್ಮಮಾಧವಮಹಾಧಿರಾಜಃತಸ್ಯಪು
- 14 ತ್ರಾಶ್ರೀಮತ್ಪದಂಬಕುಲಗಗನಗಹಸ್ತಿಮಾಲಿಃ ಕೃಷ್ಣವರ್ಮ್ಯಮಹಾಧಿರಾಜಸ್ಯಪ್ರಿಯಭಾಗಿನೇ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 15 ಯೋವಿದ್ಯಾವಿನಯವಿಶಯಸುಪೂರಿತಾಂತರಾತ್ಮಾನಿರಸಗ್ರಹಪ್ರಧಾನಶಾರ್ವೋಯೋವಿದ್ಯತ್ವ
- 16 ಪ್ರಥಮಾಗುಣ್ಯಶ್ರೀಮತೋಂಗುಣಿಮಹಾಧಿರಾಜಸ್ಯವಿನೀತನನ್ನಿಮಧೇಯಃ ತಸ್ಯಪುತ್ರಃಶ್ರೀ
- 17 ಸ್ಕಂದವರ್ಮ್ಯದರ್ವಾಧಿರಾಜಸ್ಯಪ್ರಿಯಪುತ್ರೀಪುತ್ರಃವಿಜೃಂಭಮಾಣಶ್ಚೈತ್ರಯಃಅಸ್ತರಿಕ್ಷ ಆಲ
- 18 ತ್ವೌಕ್ರೈಶ್ವರಗಳೆವಯಸಕರಾಧ್ಯನೇಕ ಸಮರಮುಖಮುಖತವಹಪ್ರಹತಶೂರ
- 19 ಪುರುಷಶೂರಹಾರವಿಪುಷಸಮದಿಹಸ್ತೀಶ್ರಿತಕೃತಾ [ನಾ]ಗ್ನಿಮುಖಃ (ವಿಸ್ತೀಕ್ರತಾಂತಾತ್ತಿ ಮುಖಃ) ಕಾ
- 20 ರಿತಕಿರಾತಾರ್ಜುನೀಯಸಂಚದಶಸರ್ಗತೀಕಾಕಾರೋಶ್ರೀಮತೋಂಗುಣಿಮಹಾಧಿರಾಜದರ್ವ್ಯನೀತನಾ
- 21 ಮಧೇಯಃತಸ್ಯಪುತ್ರಃಮದಾರ್ತಂತವಿದ್ವಿದಿತತ್ವಂಭರಾಧಿಸಮಾಳಿಮಾಲಾಮಕ

(3ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)

- 22 ರಂದಪ್ರಂಜಪ್ರಂಜರೀಶ್ರಿಯಮೂಣಚರಣಯುಗಳ ಸಳಿನೋಮುಚ್ಚರನಾಮಧೇಯಃ ಕೊಂಗುಣಿಮಹಾಧಿ
- 23 ರಾಜಃತಸ್ಯಪುತ್ರಃತತೋಧಿಕಃಸಕಲದಿಗಂತರಾಪ್ರಸಿದ್ಧಸಿಂಧುರಾಜದಹಿತ್ರವ
- 24 ರಚತುರ್ದಶವಿದ್ಯಾಸ್ಥಾನಾಧಿಗತವಿಮಲಮತಿವಿಶೇಷಸ್ಯನೀತಿಶಾಸ್ತ್ರಸ್ಯವಕ್ತೃಪ್ರಯೋ
- 25 ಕ್ತೃಕುಲೋದಿತವಿಮಿರಸಿರಾಕರಣೋದಯಭಾಸ್ವರಃ ಶ್ರೀವಿಕ್ರಮಪ್ರತಿತನಾಮಧೇಯಃ
- 26 ತಸ್ಯಪುತ್ರಃಕಾಂತಕಾವೇರೀತೀರಕರಿಕಾಲಕುಲಮಂಶೋತ್ಪನ್ನಃಜೋಳನೃಪಪುತ್ರೀಪುತ್ರೋನೇಕಸಮರಸ
- 27 ಮ್ಪಾರಿತವಿಜೃಂಭಿತದ್ವಿರದರದನಕುಲಿಶಾಭಿಘಾತವ್ರಣಶ್ವರೂಢಾಶ್ವದ್ವಿಜಯಲಕ್ಷಣ
- 28 ಲಕ್ಷೀಕೃತವಿಶಾಲನಕ್ಷಗಲಃ ಸಮಧಿಗತಸಕಲಶಾಸ್ತ್ರಾರ್ಥ ತತ್ವನಿರೂಪಸಮರಾದಿತ್ಯತ್ವವ

(3ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 27 ಗೋನಿರವದ್ಯುಚಂತಪ್ರತಿದಿನಮಂಭವರ್ಧಮಾನಪ್ರಭಾವೋ(ಹು)ಭೂವಿಕ್ರಮನಾಮಧೇಯಃ ಅಪಿಚ
28 ನಾನಾಹೇತಿಪ್ರಹಾರಪ್ರವಿಘಟಿತಭಟೋರಂಕಪಾಟೋತ್ಥಿತಾಶ್ಯಧಾರಾಸ್ವದಪ್ರಮತ್ತದ್ವಿಭತಚರಣಕ್ಷೇದ
29 ದಸ್ಸಮ್ನದಭೀನೇಸಂಗ್ರಾವೇಪಲ್ಲವೇಂದ್ರೋಸರಪತಿವಿಜಯೇಜ್ಞೋಹಿದುದ್ದಣ್ಣಾಭಿಧಾನೇರಾಜಶ್ರೀವ
30 ಲ್ಲಭಾಖ್ಯಾನಮರ(ಸ)ಜಯಾವಾಪ್ತಲಕ್ಷ್ಮೀವಿಳಾಃಕೋಗುಣಿವಹಾಧಿರಾಜೇನಕೋಳಾಲಪುರೇಸ್ಥ
31 ತ್ವಾಪಟ್ಟಂಚಾಸತ್ಯುತ್ಪರಪಂಚತೇಷುಗತೇಷುಸಕವರ್ಷೇಷುಸಮತೀತೇಷ್ವಾತ್ಮನಃಪು
32 ವರ್ತಮಾನಪಂಚಪಿಂಸತಿವದ್ಧಮಾನೇವಿಜಯೇ [ಇ] ಶ್ವರ್ಯಸಂವತ್ಸರೇಜೈತ್ರಸುಕ್ಲಪಕ್ಷೇದಶಮ್ಯಾಂ
33 ಮಘಾಕ್ಷತ್ರೇ(ತಿ)ಬೃಹಸ್ಪತಿವಾರೇಕೋಳಾಲವಿಷಯಾಧಿಪಃಸುಪೂರ್ವಿಣಾಂಸತ್ಯುರ್ರಾಕೇಶ
34 ಗನಬಲಿಹಿಂಹಸ್ಥರಮೆಟಬಾಣವಿದ್ಯಾಧರಪ್ರಭುಮೇರುಗವುಂಡತಸ್ಸಸೂನು ವಿಜಯಾದಿತ್ಯಗಾ

(4ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)

- 37 ವುಂಡತಸ್ಸಸೂನುಪ್ರಭುಮೇರುಗಾವುಂಡಹಿತಸ್ಸಸೂನುಮಾರಗಾವುಣ್ಣತಸ್ಸಸೂನುಮಮಮೀರ ಭಟವಿಕ್ರ
38 ವಾದಿತ್ಯಗಾವುಂಡಸ್ಯಹೊದಲಿವಿಷಯೇಬಿದಿರೂರಿಮಯಾದತ್ತಂಅಸ್ಯಸೀಮಾಕನ್ನಾಟಕೇಪ್ರವ
39 ಕ್ಷ್ಯಾಮಿಪೂರ್ವಾಯಾದಿಶಿಕೋಳತ್ತೂರಲುತ್ಪನೂರಮುಕ್ಕೂಟಲಅರಣೋನ್ನತಭೂಮಿಸಮೀಪೇಅರ್ಧಚಂದ್ರಾ
40 ಕಾರದಕೋಳಅಲ್ಲಿಂದಂತೆಕಲುಮೋಯ್ಯೂರ್ವಮಾಳಸಮೂಹಂಅಲ್ಲಿಂದ ತೆಂಕಲುಬೆದಿರೂರ
41 (ರ) ತೊರೆವೊಂದುಕೂಡಿದವೆಯಿನಕೇರೆಯಜಯಾಶಯಂಅಲ್ಲಿಂದಪಡುಮಲಅರಣಾಪಾಪಾಣ
42 ಪಚ್ಚುಸಹಿತೋನ್ನತಭೂಮಿಅಲ್ಲಿಂದ ಪಡುಮಲನ್ನತಭೂಮಿಪಕ್ಷಿ ಮಃಪೂವದಬಾಲಚಂದ್ರಾಕಾ
43 ರದಕೋಳದಸಮೀಪದಸಂಚರಿವಳ್ಳ ಅಲ್ಲಿಂದಂತೆಕಪಡುಮಲಲುತ್ಪನೂರತೋಂಡಾಲದಮುಕ್ಕೂಟಲ
44 ಮಣ್ಣೊರಡಿಯೀದೇವಖಂಡದಕಣ್ವಯಿ ಅಲ್ಲಿಂದಪಡುಮಲಕೊಂಡಾಲದವೋಲೆಯೂರ

(4ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 45 ಸಂದಿಯಲಮಣ್ಣೊರಡಿಅಲ್ಲಿಂದಬಡಗಲುಮುಂತಾಗಿಪರಿದಸಂಚರಿವಳ್ಳಬಾಲಚಂದ್ರಾಕಾ
46 ರದಕೋಳಅಲ್ಲಿಂದಬಡಗಲುಪೊಳೆಯೂರತೋಟಿಯುದಕನಿಘಾತಃಅಲ್ಲಿಂದಬಡಗ
47 ಉ ಅರ್ಧಚಂದ್ರಾಕಾರದಕೋಳಅಲ್ಲಿಂದಬಡಗಲುಪೊಳೆಯೂರಬೆದಿರೂರದಾಸನೂರಮು
48 ಕ್ಕೂಟಸಂಧಿಯಲುನ್ನತಭೂಮಿಯದೇವಚೆನ್ನೆಲ್ಲಕೋಳಂ ಅಲ್ಲಿಂದಮೂಡಲುಬಾಲಚಂದ್ರೋ
49 ಪಮಾನದಕೋಳಅಲ್ಲಿಂದಮೂಡಲುದಾಸನೂರಕಟಿಯಿಕೆಟ್ಟಯಲಸ್ವಲ್ಪನ್ನದೀಜಲಾಶ
50 ಯೆಅಲ್ಲಿಂದಮೂಡಲವಿಷಮಸ್ಥಳದಪಲ್ವಲೋದಕಂಅಲ್ಲಿಂದಮೂಡಲುದಾಸನೂರಕೋಳತ್ತೂ
51 ರ ಮುಕ್ಕೂಟಲ ಮಣ್ಣೊರಡಿಅಲ್ಲಿಂದಂತೆಕಲುಶಿಲ್ಪಾಳಂಅಲ್ಲಿಂದಂತೆಕಮೂಡಲೆಅರ್ಧಚಂದ್ರಾ

(5ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)

- 52 ಕಾರದಕೋಳಂಅಲ್ಲಿಂದಂತೆಕಲುಬಾಲಚಂದ್ರಾಕಾರದಕೋಳಅಲ್ಲಿಂದಂತೆಕಲುಪಕ್ಷಿ ಮಃಪೂರ್ವದ
53 ಕೋಳತ್ತೂರಸೀಮೆಯಲುತ್ಪನೂರಸೀಮೆಯಮುಕ್ಕೂಟಲಅರಣಸ್ಥಲದಅರ್ಧಚಂದ್ರಾಕಾರದ
54 ಕೋಳದಿಂಬಿರೂರಸೀಮಾಸಂಧಿಸಾತಃಹಿರಣ್ಯಮೇಕಂಗಾಮೇಕಂಭೂಮ್ಯಾಮು
55 ಪೈಕಂಅಂಕುರಂಹರನ್ನನರಕಂಅಪ್ಪೊತಿಯಾವದಾಭೂತಸಂಪದಂ | ಬಹುಭಿವ್ವಸುಧಾ
56 ದತ್ತಾರಾಜಭಿನ್ನಕರಾದಿಭಿಃ | ಯಸ್ಯಯಸ್ಯಯಥಾಭೂಮಿತಸ್ಯತಸ್ಯತದಾಫಲಂ |
57 ಸ್ಯದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಧರಾ | ಪಷ್ಠಿವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಪ್ರಾಯಾಞ್ಜಯ
58 ತೇಶ್ರೀಮಿಃಭೂವಿಕ್ರಮಗಂಗಭೂಪತ್ರಿವಾಕ್ಯೇನತುಸಾಶ್ವತಃಗಂಗನಾರಾಯಣಾಚಾರ್ಯಾಲಿಖಿತ

(5ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)

- 59 ಮಿದಂತಾಸಂ ಇತ್ಯಂಕೃತಃಪಶುಪತಿದಂಡಾಧಿಪೇನಇತ್ಯಂಕೃತಃಪಾರಿಶ್ವದಂಪಾಧಿಪೇನ
60 ಯಾವಶ್ಚಂದ್ರದಿವಾಕರೌತಾನತಿಸಾಶ್ವತಃಕೇಶಗಃಅಹಂಬೆದಿರೂರದ್ವಾಸ್ಯಾಮಿಗಂಗವಿಕ್ರಮ
61 ಭೂಭುಜಃ

(5ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)

- ²⁹ ಯೂಖಪುಜ್ಜು ಪಿಞ್ಜು ರಿತಾಂಗುಷ್ಠ ಪದಯುತಮಿನೋನಯನಸುಭಗೇರಿಪುನೃಪತಿಗಣಾ
³⁰ ಶ್ವರಥಸರೋರುವನಲೋಕಸಮದ್ವಿರದತುರಗಾಂಶೋಹಣೋಪಭೀಸಮಾನನಿರತಿಶಯ
³¹ ನಿಜಶರೇಶ್ರೀವಲ್ಲಭೇಸಕಲಪಾಣಾಟಪುನ್ನಾಟಾಧ್ಯನೇ ಕಜನಪತಾಧಿಪತೌಮನೋವಿ
³² ನೀತಸ್ಯಭ್ರಾತಾಕಿವಕುಮಾರಶ್ರೀಮತ್ಪೃಥ್ವೀಕೋಗಣೈನ್ಯದ್ಧರಾಜಾಃ ರವಿಸೀತೇಅವನಿಮಹೇಂದ್ರವಿಖ್ಯಾ

(5ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- ³³ ತಪಾಪಾಟಪುನ್ನಾಟಾಧ್ಯನೇ ಕಜನಪದಾಧಿಪತೀಪೃಥ್ವೀನಿಂಪರಪಾಲಯತಿಕೋಡುಗೂರ್ವಿಷಯೇ
³⁴ ಕಲ್ಲಿಪುಸುಗೂರ್ವಾಮಗ್ರಾಮೇಜಿನಾಲಯಾಯವಸದಿಕಾಲಂಜಾತಿಕಾಲಂವೇಲವ್ಯಳುಂಕೋಲಿ
³⁵ ಗನ್ಧೇಷ್ವರಾಃ ಕುಂಕರ್ಗುಲದಾಪೋಲತ್ಪಟುವಳ್ಳುವೇಉಂಪಿಉಂಕಳೇಉಂನಾಲು ತೋಟ್ಟಮುಮು
³⁶ ನೆತ್ತಾನಮುಂಚಂದ್ರಸೇನಾಚಾರ್ಯ ಕೇಉದಪೂರ್ವಂಕೋಟ್ಟುರೇದಕೇಸಾಕ್ಷಿಕೋಟ್ಟಿಪುರಾಕಾರೇಅಚುಕುಂ

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ಹುಣಸೂರು ತಾಲ್ಲೂಕು.

ಹುಣಸೂರು ತಾಲ್ಲೂಕು ಪಿರಿಯಾಪಟ್ಟಣದ ಹೋಬಳಿ ಪಿರಿಯಾಪಟ್ಟಣದ ಕೋಟೆಯ
 ಬಾಗಿಲಿನಲ್ಲಿ ದಕ್ಷಿಣಕ್ಕೆ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—2'—4" × 2'—3"

- ¹ ನಹ ನಂಜಾಂಡರಾಜಯ .
² ನ ಪ ಸ
³ ನವಂ ಮಾಡಿಹನುಮಂಗಳಮಹ ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಬೆಸಲಾಪುರದಲ್ಲಿ ಉರಬಾಗಿಲಲ್ಲಿ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ.—7'—0" × 2'—6"

(1ನೆಯ ಪಟ್ಟಿ)

- ¹ | ಸ್ವಸ್ತಿ || ಶ್ರೀಮದಸಮಮಾಸರುತುಂಗಬಳವನವಾಳು
² ದೇವವೀರಗವನುಂಬಸಲವನಾಡಮಸಣಿ
³ ದೇವನುಂ . . . ಕಾಳಗಮಾಡಿಗೊಣ್ಣ ತುಱು

(2ನೆಯ ಪಟ್ಟಿ)

- ⁴ ಕಾದಿ ರ ವಣ್ಣ . . . ದೇಜ
⁵ ದೇವ
⁶ ನಿಲ್ಲಿಸಿದವೀರಗಲ್ಲು

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ಚೆಲ್ವುಂದ ಹೋಬಳಿ ಕಲ್ಲಹಳ್ಳಿಯಲ್ಲಿರುವ ಜಿನಬಸ್ತಿಯಲ್ಲಿ ಜಿನ ವಿಗ್ರಹದ ಪಾದ
 ಪೀಠದಲ್ಲಿ ಬರೆದಿರುವುದು.

- ¹ ಸ್ವಸ್ತಿಶ್ರೀಮೂಲಸಂಗದೇಸಿಗಣಪುಸ್ತಕಗತ್ಯಕುಂಡಕುಂದಾನ್ವವಾಯಂ ಶ್ರೀಜಯದೇವಭ
² ಟ್ಟುರಕದೇವಪ್ರಯಸಿಸ್ವರೂಪಶ್ರೀಅನಂತವೀರ್ಯದೇವರಪ್ರಿಯಗುಣ್ಣ ಗಳುಜೀಯ
³ ಗೌಡಮಲ್ಲಿಗೌಡನಮಗಮುದಿ ಗೌಡನಮಗರಾಯ
⁴ ಗೌಡಮಾಡಿಸಿದಆದಿಪರಮೇಶ್ವರಪ್ರತಿಮಸ್ವರಮುಂಗಳಮ
⁵ ಹಾಶ್ರೀಶ್ರೀಶ್ರೀರೂವಾರಿಬು ಪೋಜನಮಗರೂವಾರಿನಾಗೋಜಮಾಡಿದ

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ಅದೇ ಹೋಬಳಿ ಕಲ್ಲಹಳ್ಳಿಯ ದಕ್ಷಿಣಕ್ಕೆ ಕೆರೆಗೆ ಪೂರ್ವ ಬಸವಯ್ಯನ ಹೊಲದಲ್ಲಿರುವ ಬರಳು ಕಲ್ಲು.
 ಸುತ್ತಳತೆ—10ಅಡಿ—ವ್ಯಾಸ 3¼ ಅಡಿ.

- | | |
|---|--|
| ¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತಪುರಸ್ತಿ ಸಹಿತಂ | ⁴ ದಂದು ಶಿವಮಾರಗಾವಡ |
| ² ಶಕಕಾಲಂಗೌಳಿಸಂದಿಂಬಳಕ | ⁵ ಗಾಣಕಲ್ಲುಕಂಬ |
| ³ ಆಂಗಿರಸಂವತ್ಸರದಕಾರ್ತಿಕ | ⁶ ಮಗಮಾರಗ |

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ಅದೇ ತಾಲ್ಲೂಕು ಕಲ್ಲಹಳ್ಳಿಯಲ್ಲಿ ಬಸವರಾಜ ಅರಸಿನವರ ವೆಶದಲ್ಲಿ ಚಂಗಾಳ್ವರಾಯನ ತಾಮ್ರಶಾಸನ.

- ¹ ಶುಭವಸ್ತು
² ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ಯದಾಮೋಘಲಾಞನಂ | ಜೇಯಾ

- 3 ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಚಿಂತನಂ || ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯು
4 ದಯಾಲಿವಾಹನಕವರುಷಂ ಸಂಧ್ಯಾವರ್ತಿಸುವರ್ವಜಿ
5 ತುಂವತ್ಪರದಮಾಘಶುಂಘೋಹರತ್ನಗೋತ್ರಚಕ್ರಲಾಯನ
6 ಸೂತ್ರರುಕ್ಮಾಖಾಯದುಮಂಶದಶ್ರೀಮನ್ಮಹಾರಾಜಮಂಡಲಿಕಮಂ
7 ಡಲೇಶ್ವರಕುಲೋತ್ತಂಗವಿಕ್ರಮರಾಯರಕೋಮಾರರಾವ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾ
8 ಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಚೂಡಗೌಳರಾಯರುಭಾರದಾ
9 ಜಗೋತ್ರಚಕ್ರಲಾಯನಸೂತ್ರರುಕ್ಮಾಖಾಪ್ರವಧಾನಸೋಮನಾಥ
10 ದೀಕ್ಷಿತರಮಕ್ಕಳು ನಾರಶಿಖರೈರಗೆಬರೆಕಿ ಕೊಟ್ಟ ತಾಂಬ್ರದಶಾಸನ
11 ಕ್ರಮವೆಂದರೆ | ನಮ್ಮ ಸಿಂಗಪಟ್ಟ ಸ್ಥಳದ ವೀರಾಂಬುಧಿಯನ್ನು
12 ನಿಮಗೆ ಸಹಿರಣ್ಣೋದಕದಾನಧಾನಧಾರಾಪೂರ್ವಕಕೊಟ್ಟಿವಾದಕಾರಣ
13 ವೀರಾಂಬುಧಿಯ ಚತುರ್ಸಿಮೆವಳಗಣಿಸಿ ನಿಜವೆವಲವಿಷ್ಣುಅಕ್ಷಿ
14 ಆಗಾಮಿಸಿದ ಸಾಧ್ಯಗಳೆಂಬ ಅಪ್ಪಭೋಗತೇಜತೇಜಸ್ವಿಗಳನ್ನು ನಿಮ್ಮ
15 ಪುತ್ರಪೌತ್ರಪಾರಂಪರ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಸುಖದಲ್ಲಿ
16 ಆನುಭವಿಸಿಯಿರಿಯೆಂದು ಹತ್ತಿರಗೋತ್ರಚಕ್ರಲಾಯನ
17 ಸೂತ್ರರುಕ್ಮಾಖೆಯದುಮಂಶದಶ್ರೀಮನ್ಮಹಾರಾಜಮಂಡಲಿಕಮಂಡಲೇಶ್ವರ
18 ಕುಲೋತ್ತಂಗಚೂಡಗೌಳರಾಯರು ಬರೆಕಿ ಕೊಟ್ಟ ತಾಂಬ್ರದಶಾಸನ ||

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ಅದೇ ಕಲ್ಲಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣಕ್ಕೆ ಕನ್ನನೂರು ರಸ್ತೆ ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ಗಾಣದ ಕಲ್ಲು.

(ಕಲ್ಲು ಅರ್ಧಕ್ಕೆ ಸೀಳಿ ಒಂದು ಹೋಳು ಮಾತ್ರ ಇದೆ.)

- | | |
|--------------------------|-----------------------|
| 1 ರೌದ್ರಸಂ | 6 ಉಡರಬೋಜಗ |
| 2 ದಿ | 7 . . ಉಡರಕಾಯಲಿಗಾ |
| 3 ದಿಯಾಮಾ | 8 ಸಂ ಕಯ್ಯಕೋ |
| 4 | 9 . . ಮಯೋಜನಮಗಮಾ |
| 5 ಕೋ | |

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ಅದೇ ತಾಲ್ಲೂಕು ಚಿಟ್ಟುಂದದ ಹೋಬಳಿ ಕಂಪಲಾಪುರದಲ್ಲಿ ಸಂತೆಮಾಳದಲ್ಲಿ ಅರಳಿಗಿಡದ ಕೆಳಗಡೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—6'—6" × 3'—0"

- | | |
|-------------------------------------|--------------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಅನನಾಟನಾಣ್ಣಾ ವುಣ್ಣ ಕಾಳಗ | (2ನೆಯ ಪಟ್ಟಿ) 5 ಎಗೆ |
| ಯನಮಗಕಾಟಗಾವುಣ್ಣ ಸಿತನಗಾವುಣ್ಣ ತ | (3ನೆಯ ಪಟ್ಟಿ) 6 ಅಣವನ ಆಗಬ್ರಹ |
| 3 ಜಕಯಗಾವುಣ್ಣ ನ ಯುಜಗಯ | 7 ಆ ಎಚ್ಚಾಡಿ |
| 4 ವೀರಗಾವುಣ್ಣ ದನಗಯ | 8 ಗದರದಟೆ |

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ಅದೇ ಹೋಬಳಿ ಕಿರಂಗೂರು ಗ್ರಾಮಕ್ಕೆ ಆಗ್ನೇಯದಲ್ಲಿ ಹೊಲಗಟ್ಟಿ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—4'—4" × 1'—6"

(ಮೂರು ಪಕ್ಕಗಳಲ್ಲಿಯೂ ಬರೆದಿದೆ.)

(1ನೆಯ ಪಕ್ಕ)

- 1 ಸ್ವಸ್ತಿಶ್ರೀಸಕವರಿಷ
- 2 ಂಂಶಿಆಂಗಿರಸಂವತ್ಸರದ
- 3 ಸೂರ್ಯಗ್ರಾಣದಂದ
- 4 ಚಂಗಾಳ್ಯದೇವರುಮರಿ
- 5 ಯಪಗ್ಗಡೆಹಿಂಪ
- 6 ಯುನುಹಿಂಪ ವಿಸ್ವ
- 7 ರದವಗ್ಗಿ ಆಹಾರದಾ
- 8 ನಿಯುಬಹವಾಡಲಾ

(2ನೆಯ ಪಕ್ಕ)

- 9 ಗಿಮೂಡಲಾ
- 10 ಬರಬಯಲ
- 11 ಬೂವಿಂಪಯ್ಯ

12 ತ್ತು ಕಣ್ಣಿಗ

13 ಗದೆಯಧಾ

14 ರಾಪ್ಪಾವ್ಯಕವಾ

15 ಗಿಕ್ಕೊಟ್ಟರು ಈ

16 ಭೂಮಿಗೆ ಆ

17 ರುಅಳಿಹದ

18 ರಪ್ಪೊಡೆ

(3ನೆಯ ಪಕ್ಕ)

19 ಗಂಗೆಯಲುಬಾಣರಾಸಿ

20 ಯುಬ್ರಾಹ್ಮಣರುಮ ಕ

21 ಪಲೆಯುಮ ಕೊನ್ನ ಬಹ್ವಾತಿ

22 ಯುಹೋಹರು

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ಮೈಸೂರು ರಿಟೈರ್ಡ್ ಸಿಟಿ ಮ್ಯಾಜಿಸ್ಟ್ರೇಟರಾದ ಬಸವರಾಧ್ಯರ ವಶದಲ್ಲಿದ್ದ ಗಂಗರಾಜ ಮೂಧವವರ್ಮನ
ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ.—7½" × 2½"

ಮೂರು ಹಲಗೆಗಳು (ಅನೆಯ ಮುದ್ರೆ)

(ಬಹಳವಾಗಿ ಸವೆದುಹೋಗಿ ಜೀರ್ಣವಾಗಿದೆ ಮೂಲೆಗಳು ಬಡೆದು ಹೋಗಿವೆ)

ಹಳಗನ್ನಡಕ್ಷರ

Ib.

- 1 [ಜೆತ] ಮೈಗವತಾಶ್ರೀಮಜ್ಜಾಹ್ನವೇಯಕುಲಾಮಲವೈಮಾವಭಾಸನಭಾಸ್ಕರಸ್ಯ
- 2 ನಾನಾಶಾಸ್ತ್ರೋತ್ತಮಸದ್ಭಾವಾಧಿಗಮಪ್ರಣೀತಮತಿವಿಶೇಷಸ್ಯ ಅನೇಕಯುದ್ಧವಿಜಯೋಪ
- 3 ಲಬ್ಧಪ್ರಥಿತಪೃಥುಶ್ರೀಯಶಃ ವಿವಿಧರಾಜಸಮ್ಮತ್ಸಮದಾಚಾರವಿನಯಹೇತುಭೂತಸ್ಯ
- 4 ಕಾಣ್ಯಾಯನಸಗೋತ್ರಸ್ಯಶ್ರೀಮತ್ಕ್ರೋಗಣಿವಮ್ವ್ಯಧರ್ಮಮಹಾರಾಜಸ್ಯ
- 5 [ಪು] ತ್ರೇಣಕಮೃಪ್ಪಜಾಪಾಲನಮಾತ್ರಾಧಿಗತರಾಜ್ಯಪ್ರಯೋಜನೇನ

IIa.

- 6 ಬಹುವಿಧಶಾಸ್ತ್ರೋತ್ತಮಗತವಿದ್ವತ್ಕವಿಕುಂಜಾನನಿಕಪೋಪಲಭೋತೇನಸ್ವಭುಜವೀರ್ಯೋ
- 7 ತ್ವಾಟಿತಾವಗೃಹೀತಸ್ಯವಂಶಾಮಲಶ್ರೀಯಶಸಾಧೇವದ್ವಿಜಗುರುಪೂಜ
- 8 ನಪ್ರಾಣತಜನಾನು [ರ]ಕ್ತಪತಸ್ವಭಾವೇನಪ್ರಾಣಯಮದುಪಗೃಹೀತ
- 9 ಪ್ರವಿಭಕ್ತಭಕ್ತಭೃತ್ಪಜನೇನಸೋಪನಿಷತ್ಸ್ಯ ಸೀತಿಕಾಸ್ತಸ್ಯ

IIb.

- 10 ವಕ್ತ್ರಪ್ರಯೋಕ್ತೃಕುಶಲಿನ ಪ್ರಕೃತ್ಯನ್ವಯವಿಬುಧೇನಜಾಹ್ನವೇಯನಾಮ್ನಾಹಾಧಿರಾ
- 11 ಜೇನಶ್ರೀಮೂಧವವರ್ಮಾಣಾಭರದ್ವಜಸಗೋತ್ರಾಯ ತೈತ್ತಿರೀಯಚರಣಾಯ
- 12 ನಾಗಶರ್ಮಾಣಕುಲುಬ್ಧಿಜೈರಾಜೈಗಿರಿನಗರಸ್ಯೋತ್ತರಪಾಶ್ವೀಕಣ್ಣಸಲಂ
- 13 ಗ್ರಾಮಸನೀಯಪಾತಂ ಸದಕ್ಷಿಣಂಬುಹ್ಯದೇಯಸಮಯೇನಾತ್ಮನಿಶ್ರೀಯಸಾತ್ಥಂ
- 14 ಕಾತ್ತಿರಕಪೂರ್ಣಮಾಸ್ಯಾಸ್ಪತ್ತಃ ಏತದೇವಂವಿದಿತ್ವಾಯೋಸ್ಯಾಭಿರಕ್ಷಿತಾಸತ
- 15 ತ್ಥಲಭಾಙ್ಗವತಿಯೋಸ್ಯಾಭಿಕರ್ತಾಸ ಪಂಚ ಮಹಾಪಾತಕಸಂಯುಕ್ತೋಭವತಿ

IIIa.

- 16 [ಅಖ] ಚಮನಗೀತಾಶ್ಲೋಕ ಬಹುಭಿರ್ವಸುಧಾಭುಕ್ತಾರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃಯಸ್ಯಯಸ್ಯ
- 17 ಯದಾಭೂಮಿಸ್ತಸ್ಯತಸ್ಯತದಾಫಲಂ ಸ್ವದತ್ತಾನ್ಪುರದತ್ತಾನ್ವಯೋಹರೇತವಸಂಸ್ಥರಾಂ |
- 18 ಪಷ್ಪಿವರ್ಷಸಹಸ್ರಾಣಿಭೋರೇತವಸಿಪಚ್ಯತೇ | ಸ್ವದಾತುಂಸುಮಹಚ್ಛಕ್ಯನ್ದುಃಖಮನ್ಯಾ
- 19 ತ್ಥಪಾಲನಾದಾಸಂವಾಪಾಲನಂವೇತಿದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲ[ನ] ಸಿತಿ
- 20 ಪ್ರವರ್ಧನವಿಪುಲೈಶ್ವರ್ಯಸ್ಯಸಮ್ಪನ್ನರೇನವಮೇಕಾತ್ತಿರಕಕುಕ್ಲಪಕ್ಷ
- 21 [ದ್ರಾ] ದಶ್ಯಾಂಸವ್ವರಹಸ್ಯಾಧಿಕೃತೇನಸೋಮಶರ್ಮಾಣಾಲಿಖಿತೇಯಂತಾಮ್ರಪಟ್ಟಕಾ

ತುಂಕೂರ್ ಡಿಸ್ಟ್ರಿಕ್ಟ್‌ನ ಶಾಸನಗಳು.

ತುಂಕೂರ್ ತಾಲ್ಲೂಕು.

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ಕೋರಾಹೋಬಳ ತಿಮ್ಮ ನಾಯನವಳ್ಳಿ ಚಿಕ್ಕ ಬಡೇಸಾಬಿ ಹೊಲದಲ್ಲಿ ಬಂಡೆಮೇಲೆ.

ಪ್ರಮಾಣ.—2'-3"x6'-3"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮಹಾಮಂಡಲೇಶ್ವರಅರಿಯವಿಭಾಡಭಾಷೆಗೆತಸ್ವನರಾಯ
- 2 ರಗಂಡಮೂವರುರಾಯರಗಂಡಪೂರ್ವಪಕ್ಷಿ ಮದಕ್ಷೀಣಸಮುದ್ರಾಧಿಪತಿರಾಜಾಧಿ
- 3 ರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪವಿಜಯದೇವರಸರಕುಮಾರರುದೇವರಾಯಮಹಾರಾ
- 4 ಯರಂಪಿತುವೀರಾಚ್ಯಂಗಯಿಲುತ್ತಿ . . . ೧೩೫೧ ಸಕಪರ್ಪಕಸಲುವಸುಮ್ಯಸಂವತ್ಸರದ
- 5 ದ್ವಿತೀಯಭಾದ್ರಪದ ಸು ೧೫ ಸೊಲುಚಂದ್ರಗ್ರಹಣಪುಣ್ಯಕಾಲದಲುಶ್ರೀಮಹಾ
- 6 ಮೇದಿನೀವೀರಗಂಡಚಿಕ್ಕ ಬಲ್ಲಯನಾಯಕರಮಕ್ಕಳುಬಯನಾಯಕರುಮಾಣಿಕೇಶ್ವರದೇವರಿಗೆ
- 7 ಕೊಟ್ಟವಿಜಯಪುರಗ್ರಾಮ

(ಮುಂದೆಚಿಕ್ಕ ಎದ್ದು ಹೋಗಿದೆ)

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ಅದೇಹೋಬಳ ಬ್ರಹ್ಮಸಮುದ್ರದ ಎಲ್ಲೆ ಯಲ್ಲಿ ಸರ್ಕಾರಿ ಖರಾಬ್ ಜಮೀನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ.—5'-6"x2'-6"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನವಿಖ್ಯಾತ
- 2 ಮಹಾಮಂಡಲೇಶ್ವರ
- 3 ಶ್ರೀಮತುನಾಯಕವಂಶಶಿಖಾಮಣಿ
- 4 ಶ್ರೀಮತುಶ್ರೀರಾಮಸಾಮಿನಾಯನಾಯ
- 5 ಲೋಕ
- 6 ನಿಂದಿದಕಲ್ಲು ಶ್ರೀಶ್ರೀ

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ಅದೇಹೋಬಳ ಕೋರಾಗ್ರಾಮದ ಕಸಬೆಯಲ್ಲಿ ಶಿವಗಂಗೆ ಹುಚ್ಚಪ್ಪನವರ ಮಕ್ಕಳು ಗುಬ್ಬಣ್ಣ ಸೆಟ್ಟರ
ವಶದಲ್ಲಿದ್ದ ಕದಂಬರಾಜ ವಿಷ್ಣು ವರ್ಮನ ತಾಮ್ರಶಾಸನ.

(3 ಹಲಗೆ-ಉಂಗುರದಮೊಹರಿವೆ-ಮೊಹರು ಸ್ಪಷ್ಟವಿಲ್ಲ)

ಹಳಗನ್ನಡಪಠ

I b.

- 1 ಸ್ವಸ್ತಿ || ಚಿತಂಭಗವತಾತೇನವಿಷ್ಣು ನಾಯಸ್ಯವಕ್ಷಸಿಶ್ರೀಸ್ವಯಂಭೂತಿದೇವಶ
- 2 ನಾಭಿಪದೇಹಿತಾಮಹಾಸ್ವಾಮಿಮಹಾಸೇನಮಾತೃಗಣಾನುಧ್ಯಾತಾಭಿಷಿಕ್ತಾನಾಂ
- 3 ಮಾನವ್ಯಸಗೋತ್ರಾಣಾಂಹಾರಿತೀಪುತ್ರಾಣಾಂಪ್ರತಿಕ್ಯುತಸ್ವಾಧ್ಯಾಯಚರ್ಚಾ
- 4 ಪರಗಾ [ಣಾ] ಮುಕದವ್ಯಾ ನಾಮೇವುರಪ್ರತಿಬಿಂಬಸ್ಯ ಅಶ್ವಮೇಧಯಾಜಿನಃ

II a.

- 5 ಶ್ರೀಕೃಷ್ಣ ವರ್ಮ ಮಹಾರಾಜಸ್ಯಜೈವ್ಯ ಪ್ರಿಯತನಯೇನ ಅನೇಕಸಮರಸಂಕಟೋಪ
- 6 ಲಬ್ಧವಿಜಯೇನಸರ್ವಾಶಾಸ್ತ್ರ ಕಲಾಪಾರಗೇಣಸಮ್ಯಕ್ಪ್ರಜಾಪಾಲನದ
- 7 ಕ್ಷೇಣಸತ್ಯಸನ್ನೇನಪರಮಬ್ರಹ್ಮಣ್ಯೇನಶಾಸ್ತ್ರವರಮಹಾರಾಜ
- 8 ಪಲ್ಲವೇಂದ್ರಾಭಿಷಿಕ್ತೇನಶ್ರೀವಿಷ್ಣು ವರ್ಮ ಮಹಾರಾಜೇನಕೂಡಲೂರಧಿಪ್ಯಾನೇ
- 9 ಆತ್ಮನವ್ಯವರ್ಧಮಾನವಿಜಯಸಂವತ್ಸರೇಪಚ್ಚ ಮೇಕಾತ್ತಿಕಪಾರ್ಣಮಾಸ್ಯಾಮ್

II b.

- 10 ಆತ್ಮನಿಶ್ಕೇಯಸಾತ್ಥವಮಬದಿರಾಣಾಮಗೌತಮಸಗೋತ್ರಾಯುಕು
- 11 ಯಜುರ್ವಿದೇಅಭಿಜನಸಂಪನ್ನಯಮಹಿಪವಿದೇಹೇಬ್ರಹ್ಮಗ್ರಾಮ
- 12 ಸಾಂಪ್ರಪಲ್ಲಿಜಾರಿಪಾಟನ ಬ್ರಹ್ಮತಃಸದಕ್ಷಿಣಾಸಪಾಸೀಯಪಾತಃ

III a.

- 13 ಅದಣ್ಣವಿಪ್ರಕರಾಬಾಧಃಬವ್ಯಾದೇಯನ್ಯಾಯೇನ ಅಗ್ರಹಾರೋದತ್ತಃ
- 14 ಉಕ್ತಾಂಜ್ಞ || ಪಚ್ಚ ಮಹಾಪಾತಕಸಂಯುಕ್ತೋಭವತಿ ||

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ಅದೇ ತಾಲ್ಲೂಕು ಜಿಲ್ಲೆಗಳು ಗ್ರಾಮದಲ್ಲಿರುವ ರಂಗಾಭಟ್ಟರ ವೆಶದಲ್ಲಿ ತಾಮ್ರಶಾಸನ.

(ಮೂರುಹಲಗೆಗಳು. ನಾಗರಾಕ್ಷರ. ಉಗುರವರಾಹಮುದೈ)

ಮೊಹರಿನಲ್ಲಿರುವುದು.—1 ವರಾಹ, 1 ಸೂರ್ಯ, 1 ಚಂದ್ರ, 1 ಕತ್ತಿ.

ಪ್ರತಿಯೊಂದುಹಲಗೆಯ ಉದ್ದ 10", ಅಗಲ 5 $\frac{1}{2}$ ", ದಪ್ಪ 1 $\frac{1}{8}$ "

ಉಗುರದಸುತ್ತಳತೆ—9" ವ್ಯಾಸ (ಒಳಗೆ) 2" ಹೊರಗೆ 2 $\frac{1}{2}$ "

ಮುದ್ರೆಯಸುತ್ತಳತೆ—5", ವ್ಯಾಸ 1 $\frac{1}{2}$ ", ದಪ್ಪ $\frac{1}{8}$ ".

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ | ಅಪ್ಯಾದವ್ಯಾಹತೈಶ್ವರ್ಯಕಾರಣೋವಾರಣಾನಮಃ |
- 2 ವರದಸ್ತು ಪ್ರತಿಮಿರಮಿಹರೋಹರನಂದನಃ | ಶ್ರೀವಸನಾದಿವರಾಹೋಯು
- 3 ಶ್ರಿಯಾದಿಶತಭೂಯಸೀಃ | ಗಾಢಮಾಲಿಂಗಿತಾಯೇನಮೇದಿನೀಮೋದತೇಸದಾ |
- 4 ಅಸ್ತಿಕಾಸ್ತು ಭಕ್ತಲ್ಪದ್ರುಕಾಮಧೇನುಸಹೋದರಃ | ರಮಾನುಜಸುಧಾನಾಥಃ
- 5 ಕ್ಷೀರಸಾಗರಸಂಭವಃ | ಉದಭೂದನ್ವಯೇ ತಸ್ಯಯದುನಾಮಾಮಹೀಪತಿಃ | ಪಾ
- 6 ಲಿತಯತ್ಕು ಲಿನೇನವಾಸುದೇವೇನಭೂತಲಂ | ಅಭೂದಸ್ಯಕುಲೇಶ್ರೀಮಾನಭಂಗುರ
- 7 ಗುಣೋದಯಃ | ಅಪಾಸ್ತುರೂತಾಸಂಗಸಂಗಮೋನಾಮಭೂಪತಿಃ | ದಿಕ್ಪರೀಂದ್ರ
- 8 ಧುರಾಧಾರದಕ್ಷಿಣಸ್ಕಂಧಬಂಧುರಃ | ಬುಕ್ಕರಾಯಸ್ತುತಃಶ್ರೀಮಾನಾಸೀದಾ
- 9 ಹವಕರ್ಕರಃ | ಅಹಿನಿಭೋಗಸಂಸಕ್ತಿರಸೌರಾಜಶಿಖಾಮಣಿಃ | ಗೋಪ್ತಾಹ
- 10 ರಹರಂಗೌರ್ಯಾಂಕುಮಾರಮುದಪಾದಯತ | ಶಿಷ್ಯಾನ್ತುರಕ್ಷತೋಯಸ್ಯದುಷ್ಪಾನಮಿ
- 11 ನಿಗೃಹ್ಯತಃ | ಲಬ್ಧಾರ್ಥೈರ್ವಿಮುಷಾಂಸಾರ್ಥೈಶ್ಚಾಪ್ನಾಹರಿಹರಾತ್ಮತಾ | ತಸ್ಯಮೇ
- 12 ಲಾಂಬಿಕಾಜಾನೇ (ರು)ದಭೂದುನ್ನತೋಗುಣೈಃ | ಪ್ರತಾಪದೇವರಾಯಾಖ್ಯಃಪುತ್ರಃಸುತ್ರಾಮವಿ
- 13 ಕ್ರಮಃ | ತಸ್ಯವೇಮಾಂಬಿಕಾಭರ್ತುಸ್ತನಯೋವಿನಯೋನ್ನತಃ | ವಿದ್ಯಾವಿನಯವಿಜ್ಞಾ
- 14 ನನಿಧಿರ್ವಿಜಯಭೂಪತಿಃ | ತಸ್ಯನಾರಾಯಣೇವೇವ್ಯಾಂಪ್ರಾಮರಾಸೀದ್ಧ
- 15 ರಾಸದಃ | ಪ್ರಾಥಮಪ್ರತಾಪವಿಭವೋದೇವರಾಯಮಹೀಪತಿಃ | ತಸ್ಯಶ್ರೀ
- 16 ಲಖಮಾದೇವೀಭಾಯರ್ಯಾಭೂಹತೇಪ್ರಿಯಾ | ಲಕ್ಷ್ಮೀರೀವಮುರಾರಾತೇಃ
- 17 ಪಾರ್ವತೀವನಾಕಿನಃ | ತಯೋಃಪ್ರಾಚೀನಪುಣ್ಯಾನಾಂಪರಿಪಾಕ
- 18 ವಿಶೇಷತಃ | ತಸ್ಮಾತ್ತ್ರಿಯಂಬಕಸಾಕ್ಷಾತ್ಕುಮಾರಃಸಮಜಾಯತ
- 19 ಭುವಂಹಿತ್ವಾದಿವಂದನಾತೇತಾತೇತಸ್ಯಮಹಾತ್ಮನಿ | ಇಮ್ನುಡಿಪ್ರಾಥ
- 20 ದೇವೇಂದ್ರೋರಾಜಾಭೂಜ್ವಗತೀಪತಿಃ | ರಾಜಾಧಿರಾಜಸ್ತೇಜಸ್ವೀಯೋ
- 21 ರಾಜಪರಮೇಶ್ವರಃ | ಭಾಷಾಲಂಘಿನುಹೀಪಾಲಭುಜಂಗಮವಿ
- 22 ಹಂಗರಾಖ | ವೈರಿಭೂಪತಿವೇತಂಚಂಡಬಂಡನಕೇಸರಿ | ಗಜಾಘಂಗ
- 23 ಷಭೇರುಂಡೋಗಜೇಂದ್ರಮೃಗಯಾರತಃ | ತ್ರಿರಾಜಭುಜಗೋನ್ನದ್ಧಪರರಾಜಭ
- 24 ಯಂಕರಃ | ಹಿಂದರಾಯಸುರತ್ರಾಣಾತ್ಯಾದಿಬಿರುದೋನ್ನತಃ | ಜ್ಞಾನಾಂಸಂ
- 25 ಭ್ರಾತರೂರಾಜಾತ್ರಿಯಂಬಕಮಹೀಪತಿಃ | ಪ್ರದರ್ಶಯಂತ್ವಸೌಭ್ರಾತ್ರಯೌವ
- 26 ರಾಜ್ಯೇಭಿವೇಚಯತ | ಶ್ರೀಮುಚ್ಚೈಕ್ಯೋಡಯಾಖ್ಯಂಘನಾದ್ರೋಸ್ಥಪನಾಂತರಂ |
- 27 ಏಕಂಭ್ರಾತ್ರಾಪ್ರದತ್ತೇಭೂರಾಜ್ಯೇಜಿಹ್ವಾಡಯೋಬಲೀ | ಸ್ವರಾಜ್ಯಂಪಾಲಯನ್ನತ್ರ
- 28 ದೀವ್ಯತಿಶ್ರೀತ್ರಿಯಂಬಕಃ || ಶಾಲಿವಾಹನನಿರ್ಣೀತಶಕವರ್ಷೇ
- 29 ಕ್ರಮಾಗತೇ | ವಸ್ವದ್ರಿಗುಣಭೂಯುಕ್ತರಕಃಬ್ಧೇಧಾತುವತ್ಸ
- 30 ರೇ | ಸೈಶಾಖಮಾಸೇಪಾರ್ಣವ್ಯಾಂವಿಶಾಖಾಯುಜ್ವಹಾತಿ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)

- 31 ಫೌ | ಗುರುವಾರೇಪ್ರಾಣ್ಯಕಾಲೇಶ್ರೀತ್ರಿಯಂಬಕಸನ್ನಿಧೌ |
- 32 ಘನಗೀರ್ಯಾಖ್ಯಚಾಂಡ್ಯಾಂಕಲ್ಲಯಸ್ಥಲಸಂಸ್ಥಿತಂ | ಕೇ
- 33 ದಗೆಗೆರನಾಮಾನಂಗ್ರಾಮಂಸರ್ವಫಲೋದಯಂ | ಸಸಾವೈರ್ವಿ . .
- 34 ಹೈರ್ಯುತಂ | ನಿಧಿನಿಕ್ಷೇಪವಾರ್ಯಕ್ತಸಿದ್ಧಪಾದ್ಯಕ್ಷಿಣೀತಿಚ |
- 35 ಅಗಾಮಿಾತ್ಯಪ್ಪಭೋಗಾಢ್ಯಂತೇಜಸ್ವಾಮೃಷ[ಮ]ನ್ವಿತಂ | ಕುಲ್ಯಾರಾ
- 36 ವಾದಿಸಂಯುಕ್ತಂಸಮಸ್ತಬಲಿಸಂಯುತಂ | ಆಗ್ರಹಾರಮಿಮಂಸ
- 37 ವರಮಾನ್ಯಮಾಚಂದ್ರತಾರಕಂ | ಸಹರಣ್ಯೋದಕದಾಸಧಾರಾ
- 38 ಪೂರ್ವಾಯಧಾವಿಧಿ | ಕಾಶ್ಯಪೋಯಾಜುಷೋವಿದ್ವಾನಪಣ್ಣ
- 39 ಯುತನೂದ್ಧವಃ | ಸಿನಯೋಗ್ಯಯ್ಯವಿಖ್ಯಾತಃಶಿವಪೂಜಾಪ
- 40 ರಾಯಣಃ | ಶಾಸ್ತ್ರವೇದೇಪುನಿಪುಣಃ | ಪಟ್ಟಮಾನಿರತಸ್ಸದಾ |
- 41 ತಸ್ಯೈಭಕ್ತಾನ್ಮನುಷ್ಯೈಶ್ಚೋಕ್ತಂಧಾತುಂಯಥೇಪ್ಸಯಾ | ಸಪ್ರಾದಾ

43 ದ್ಯುಮರಾಜಾಖ್ಯಸ್ತಿಯಂಬಕಮಹಿಪತಿಃ | ಸೋಪಿಬ್ರಾಹ್ಮಣ
 44 ಸಂಕೃಷ್ಣಃ ಪುತ್ರಪುತ್ರಸಮನ್ವಿತಃ | ರಾಜಾನಮಾಶಿಷಂಚಕ್ರೇಚಿ
 45 ರಂಜೀವೀಭವತ್ತಿತಿ | ಶಿವಯೋಗ್ಯಯ್ಯದೈವಜ್ಞಃ ಚತ್ವಾರಿಂಶತ್ಸು
 46 ವೃತ್ತಿಕಂ | ಗ್ರಾಮಂಕೃತ್ವಾಸ್ವಪುಣ್ಯಾರ್ಥಂ ಬ್ರಾಹ್ಮಣೇಭ್ಯಶ್ಚ ದತ್ತವಾಃ | ವೃ
 47 ತ್ತಿಮಂತೋತ್ರಲಿಖ್ಯಂತೇ ನೈಕಶಾಸ್ತ್ರಕಲಾವಿದಃ | ಗೋತ್ರಸೂತ್ರಸಿತ್ಯ
 48 ಪ್ಸಾಖ್ಯಾಃ ವೃತ್ತಿಸಂಖ್ಯಾಃ ಕ್ರಮಾದಿಹ | ಕಾಶ್ಯಪೋಯಜುಷಾಃ ಸ್ತುತೃ
 49 ಶಿಷ್ಯಭಟ್ಟಸಂಭವಃ | ಜನ್ನಿ ಭಟ್ಟೋ ದ್ವಿಜಶ್ರೇಷ್ಠೋ ಗ್ರಾಮೇಸ್ತು ಸಾರ್ಥ
 50 ವಃ | ನಾಗಾಭಟ್ಟೋ ಮಹಾವಿದ್ವಾನ್ ಗ್ರಾಮೇ ಸಾರ್ಥದ್ವಿವೃತ್ತಿಮಾಃ | ಭಾ
 51 ರದ್ವಾಜೋ ಯುಗಧ್ಯಾಯೀ ವಿಷ್ಣು ಭಟ್ಟಾತ್ಸಮುತ್ಥವಃ | ಕೃಷ್ಣಾಭಟ್ಟೋ ದ್ವಿ
 52 ಜಶ್ರೇಷ್ಠೋ ವೃತ್ತಿಮೇಕಾಂಸಮುತ್ನತೇ | ಶ್ರೀವತ್ಸೋ ಯುಗಧೀತೋ
 53 ಸ್ತನ್ನಿ ಪ್ಸಾಭಟ್ಟಸ್ಸನಂದನಃ | ಒಭಲಭಟ್ಟೋಽಪಿ . ವಿದ್ವಾ

(2ನೆಯ ಹಲಗೆಯ ಹಂಭಾಗ)

54 ಸ್ವೃತ್ತಿಮೇಕಾಂಸಮುತ್ನತೇ | ವಾಸಿಷ್ಠೋ ಯುಗಧೀತಶ್ಚ ಮಾರ್ಥಮಾ
 55 ಯುಕ್ಯನಂದನಃ | ಜಾತವೇದಾಶ್ಚ ಯಜ್ಞಾಚವೃತ್ತಿಮೇಕಾಂಸಮ
 56 ಋತ | ವಾಸಿಷ್ಠೋ ಯುಗಧೀತಶ್ಚ ನಾಗಾಭಟ್ಟತನೂದ್ಭವಃ |
 57 ದೇವಣಾರ್ಯೋ ಮಹಾವಿದ್ವಾನ್ ಗ್ರಾಮೇಸ್ತು ಸ್ವಾರ್ಥವೃತ್ತಿಮಾಃ | ಕಾ
 58 ಶ್ಯಪೋಯಜುಷಶ್ಚ ವಗಂಗಾಧಾರಾರ್ಯಸಂಭವಃ | ವಿದ್ವಾನ್
 59 ರಣ್ಯಭಟ್ಟೋಽಪಿ ವೃತ್ತಿಮೇಕಾಂಸಮಾಪ್ತವಾಃ | ಅತ್ರೇಯಃ ಶುಕ್ಲ
 60 ಯಜುಷಿ ಪ್ರವೀಣೋ ವಿಶ್ವತಾತ್ಮಜಃ ಪೌಂಡ್ರಭಟ್ಟೋ ಮಹಾವಿದ್ವಾನ್
 61 ವೃತ್ತಿದ್ವಯಮಿಹಾಶ್ನತೇ | ಹಾರಿ . ಯುಗಧೀತೋಽಸ್ತನ್ನನ್ನದಾ
 62 ತಾಖ್ಯಮಂತ್ರಿಜಃ | ಗಣಪಣ್ಣೋ ಮಹಾಮಾತ್ಯೋ ಗ್ರಾಮೇಸ್ತು ಸ್ನೇಹಿವ್ಯ
 63 ತ್ತಿಮಾಃ | ಕೌಂಡಿನೋ ಯಜುಷಶ್ಚ ಸ್ತನ್ನಿ ರೂರಾಪುಣಭಟ್ಟ
 64 ಜಃ ವಿದ್ವಾನನನ್ತಭಟ್ಟಶ್ಚ ವೃತ್ತಿಮೇವ ಸಮುತ್ನತೇ | ಭಾರದ್ವಾ
 65 ಜೋಯಾಜುಷೋತ್ರಬ್ರಾಹ್ಮಿಪಲ್ಲಿನಿವಾಸಿನಃ | ಆಚಿಭಟ್ಟಸ್ತು ಪು
 66 ತ್ರಶ್ಚ ಲಖಣಾರ್ಯೋ ದ್ವಿವೃತ್ತಿಮಾಃ | ಭಾರದ್ವಾಜೋ ಯುಗಧ್ಯಾಯೀ
 67 ಸಾತನೂರಾಲ್ಲಪಾರ್ಯಜಃ | ನಾಗಾಭಟ್ಟೋ ಮಹಾವಿದ್ವಾನ್ ನೈಕವೃ
 68 ತ್ತ್ಯಧಿಪೋ ಭವತಗೌತಮೋ ಯುಗಧೀತಶ್ಚ ಮಧುಸೂದ
 69 ನತನೂದ್ಭವಃ | ನೃಸಿಂಹೋತ್ರಮಹಾವಿದ್ವಾನ್ ಸ್ವೃತ್ತಿದ್ವಯಮಾಪ್ತವಾ
 70 ನ |

(3ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)

71 ತ್ವಷ್ಟಾಶ್ರೀವೀರಣಾಚಾರ್ಯಸೂನುಶಾಸನಲೇಖಕಃ | ಮಲ್ಲ
 72 ಣಸ್ಸುಗುಣೋಧೀರ್ಮಾ ಗ್ರಾಮೇಸ್ತು ಸ್ನೇಹಿವೃತ್ತಿಮಾಃ || ಏಕೈವ
 73 ಭಗಿನೀಲೋಕೇ ಸರ್ವೇಷಾಮೇವ ಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾನ
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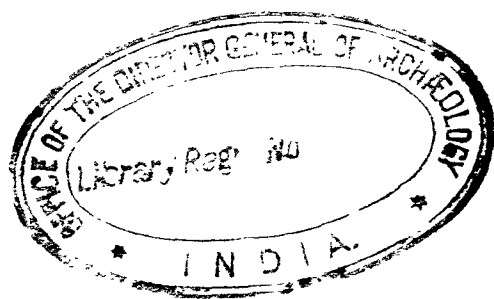
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